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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXX.

(*Concluded from page* 340.)

In the next, or third petition of the Lord's prayer, which is "Thy will be done on earth as it is in heaven," "we pray," says our Catechism, "That God, by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven."

The will of God here spoken of may be considered as two-fold; namely, his *providential* and his *preceptive* will. By the former we understand his government of the universe, according to his own eternal purpose and sovereign pleasure—disposing of all events and all creatures, throughout his vast dominions, as seemeth to him right and good. By the preceptive will of God we understand his laws or requisitions, made known to his intelligent and moral creatures, for their obedience and direction in duty. Both the providential and preceptive will of God are contemplated in this petition; and it is clearly implied, in the answer of the Catechism now before us, that by nature we, and all men, are so blinded and perverted by sin, that we do not see the true design of God's providential dispensations, and are prone to murmur and repine against them, especially when they are afflictive to ourselves; and that we are utterly unable and unwilling rightly to understand and readily to obey his holy will, as revealed in the Scriptures of truth; but on the contrary, are disposed to rebel against it, and to do the will of the flesh and of the devil. Hence we are taught to pray, that God by his grace, imparted to us by his Holy Spirit, would enlighten us to see the import and intention of his providential dealings with us, and open our understandings that we may rightly understand the Scriptures, so as to know their proper scope and their spiritual meaning; and that He would incline and enable us to perform our duty, when we are brought to see what it is, or what it demands of us. "It is God, says the inspired apostle, who worketh in you, both to will and to do, of his good pleasure."

When we are taught to pray that the will of God may "be done on earth as it is in heaven," or, that we may conform our hearts and lives to it, "as the angels do in heaven," it is of importance to understand that the word AS implies *resemblance*, and not *equality*. There is a perfection of knowledge

in the angels, an absorption of their will in the will of God, and a readiness and completeness of their obedience to his will in all things, which no man on earth, since the fall of our first parents, ever did or ever will exemplify. But although our conformity to the divine will can never *equal*, yet it may have a good degree of *resemblance* to that of the holy angels. We ought to endeavour to imitate them; and we may possess a measure of that reverence and aptitude, that fidelity and diligence, that sincerity and pleasure, that zeal, constancy and entire devotedness, with which the superior order of happy spirits in the heavenly world, worship, obey and execute the commands of our common God and Father. The saints on earth and the glorified spirits in heaven, all belong to the same family; for as already intimated, the church on earth is a nursery for heaven. A portion of the heavenly temper must be possessed in this world, by every individual of the human race who is either prepared for, or has any right to expect, an admission to the kingdom of glory above. In a word, as has often and justly been said, heaven must commence on earth; and the more of a heavenly disposition any individual possesses now, the more happy and useful will he be while he remains in the body, and the better will he be prepared for that glorious state on which he will enter, when "mortality shall be swallowed up of life:" and he who does not now desire and endeavour to know, obey and submit to the will of God, in some good measure as the angels do in heaven, has no reason to expect that he will or can be admitted, till better qualified, to the society and bliss of angels and the spirits of just men made perfect. In the expected Millennial age, when pure and undefiled religion before God and the Father shall be exemplified among all the nations, and kindred and people and tongues of the whole earth, the petition we consider will be answered in all its extent.

This third petition seems to be intended principally as an explanation or illustration of the second; and I shall close the present lecture with the concluding part of the note of Dr. Scott, of which the former part has already been cited. He says, "All the inhabitants of Heaven do the will of God, universally, cheerfully, constantly, perfectly, harmoniously, and without weariness, and with ineffable delight; and we are taught to pray that all the inhabitants of the earth may imitate, and emulate their example; that all men, becoming the disciples and subjects of Christ, may renounce all sin and wickedness, and obey God's commandments with constancy, harmony and alacrity, as angels in heaven do; that an end may be put to all injustice, oppression, fraud, violence, bloodshed, intemperance, licentiousness, ungodliness, malice and contention; and that righteousness, truth, goodness, mercy, purity, love of God and each other, may fill the earth, even as they fill heaven. And what a change would this be! What an extensive petition is this!—At the same time, we are taught to pray, that all men may rejoice in the sovereignty, authority and glory of God, and be contented and satisfied with his appointments respecting them, without envy or ambition; but rejoicing to see others honoured, prospered, and happy, even as the inhabitants of Heaven do. And while we ask such and so many blessings for others, we are taught to ask for this obedient, submissive frame of mind for ourselves, and to seek for it and aim at it, in our whole conduct."

THE TESTIMONY OF AN INFIDEL.

From the *Archives du Christianisme* of 13th of July, 1833, we translate the following very interesting article.

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The Testimony of an Infidel.

Reader, are you one of those persons who say that religion is a chimera, that the Bible is a cheat, and who felicitate themselves that they are *freed* (for that is the word) from the faith by which their fathers were enslaved? If you belong to this class, read the following recital, all the circumstances of which, even the most minute, are perfectly true and authentick. Many persons yet living can testify to the accuracy of this narrative.

M. B—— was a resident of London. He possessed distinguished talents, great ability for business, and a considerable fortune. His society was sought after, on account of his naturally gay and frank temper. He might be called *a happy man*, in the worldly sense of that appellation; for he enjoyed excellent health, and a standing in society not commonly reached. Still he was, in the full sense of the words, an infidel and a blasphemer. His greatest pleasure was to make a mock of religion, and to turn the Bible into ridicule. He seized with eagerness every opportunity of exhibiting his impiety, and of overwhelming with his raillery every one who made a profession of regard to religion. He went to such a length, that not only the pious, but even those who adopted the maxims of the world, were pained by his conduct; and when his friends invited him to their social parties, they often made him promise that he would abstain from all impious discourse —a promise, which, when he had made it, he always faithfully kept.

Thus he lived for many years, always enjoying excellent health, and every thing that could contribute to his earthly happiness. At length he perceived himself attacked by a serious illness, and that in a short time it had made a rapid progress—He was alarmed, and asked with earnestness if he was in danger of death. His friends who saw his fears, and who were themselves afraid that they might hasten his end by apprizing him of his true situation, concealed from him the danger in which he was, and constrained themselves to persuade him that he would soon recover. Some days passed; his illness became more serious; and he continued to make his usual inquiries. At length it was not possible to keep him longer in a false security. His friends announced to him in the gentlest manner, and with the most affectionate precautions, that but little hope remained of his recovery. From that time the wretched B—— opened his eyes on his state of condemnation. He cried out that *his soul was lost;* and for some hours, pouring forth continued groanings, he repeated the same cry. After a short interval of repose, he renewed the same declarations, adding that he was now persuaded that the Bible was true, that the Christian religion was a reality, and begging, in deep agony, that his life might be prolonged for a year, for a month, for a week only; that he might testify that his former opinions were false. When he perceived that his end was approaching, he begged for an hour, *a single hour*, that he might warn others that he was condemned and lost. At last he cried "I am falling into hell; yes, I am falling there. Oh what flames! what flames! what tortures!" He continued to pour forth these exclamations for three hours, crying and groaning in so frightful a manner that his friends fled far from his dying bed. He expired three days after the dan-

ger of his situation was communicated to him; and during this whole time he exhibited such a spectacle of horror and despair as no pen can describe, and no imagination can even conceive.

Reader, have you reflected that you also must die? Ask yourself —"Will the opinions which I profess comfort me on my dying bed?" I entreat you, think seriously of this. Repent, and betake yourself to Christ, the only Saviour of the soul. "Flee from the wrath to come."

THE LAST DAYS OF ADMIRAL LORD GAMBIER.

Immediately after reading the foregoing article in the *Archives*, we took up another religious periodical, and the first thing that met our eyes was the following extract from the London Missionary Register for June, taken from a sermon, preached on occasion of the death of Admiral Lord Gambier, by the Rev. Edward Ward, of Bucks, in whose parish, after a residence there of several years, Lord Gambier finished his course on earth—What a contrast! How striking! and how instructive, both for the infidel and the Christian believer!

HIS LAST DAYS.

Amidst severe bodily pain, and with death full before him, his mind was kept calm, tranquil, and even joyful: he was enabled to rest his soul upon his Saviour, to commit all his concerns into His hands, and thus to be free from every disquietude both for time and for eternity! Hence the composure which distinguished his last hours; hence the serenity with which he received the intimation of his extreme danger, and the calmness or rather holy joy with which he spoke of the change that awaited him. Indeed, long before his last illness he had expressed his readiness, and even his desire, to depart and to be with Christ; and the death of a believer he ever regarded as a subject, not of condolence, but of devout congratulation. When I communicated to him, on his own dying bed, the decease of a beloved and pious member of my own family, whom he knew and esteemed, he broke out into a strain of grateful adoration—"Praise be to the Lord! Praise be to the Lord!"—and expatiated on her happy deliverance from a body of sin and death, and on the unmixed joy which she was then experiencing in being forever with the Lord!—He truly rejoiced, whenever told of any one being brought near to God; and, having heard of the recovery of a near relative from a dangerous sickness and the spiritual benefit which she had derived from the visitation, he expressed his joy that she had come purified out of the furnace, adding, "She was dear to me before—she is still dearer now."

It cannot be uninteresting, and I trust it will not be unprofitable, if I communicate to you some fragments of the conversations which I was privileged to hold with this dying saint, shortly before his departure.

In one of my early interviews, he said to me, "My confidence in the Lord Jesus Christ is unshaken" —and then repeated after me, with peculiar animation, those plain and precious promises, which he ever grasped with so firm a hand—*Him that cometh to me, I will in no wise cast out—I know in whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day—Neither death nor life, nor things present nor things to come, shall be able to separate us from the*

love of God, which is in Christ Jesus our Lord.

Speaking of his enjoyment of the Scriptures, he exclaimed, with something of rapture, "Those glorious Psalms! and that blessed Gospel of St. John!" and, in reference to a Bible meeting in the neighbourhood, at which he had usually presided, he said, "Tell them, they have my best wishes! and tell them that, while I was able, I felt it my bounden duty and delight to support that blessed cause to the utmost of my power, assured that in so doing I was advancing the kingdom of the Redeemer."

On my expressing my grateful recollection of the spiritual communion which I had enjoyed with him, and my hope that it would be renewed in a better world, he replied,—"Yes, among *the spirits of just men made perfect*, and where *all tears shall be wiped away*." He then, in a very distinct and solemn manner, said—"When I am deposited in the ground, you will have to perform the service: YOU WILL SAY SOMETHING OVER ME; PRAY, LET IT BE AS CONCISE AS POSSIBLE; but remember these words—*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:* THAT is my hope: THAT is my Rock of Ages, in the Father, and the Son, and the Holy Ghost."

His sufferings, which were indeed severe, never extorted from him the slightest murmur, nor even a look of repining. "They interrupt my quiet," he said; "but they do not disturb my peace"—"I cannot say, in my debilitated state, I have a lively exercise of faith, but I have constant communion with my Saviour." And when, on a subsequent occasion, he had repeated the assurance that his mind was kept in peace, and I had prayed that his *peace might be as a river*, he cried out with joyful emphasis, "Amen! So be it! and so it will be, to God's glory, and to my peace."

A few days before his decease, the Holy Sacrament was administered to him, together with his sorrowing family. He partook of the sacred rite with marked devotion, audibly repeating a large portion of the service, and adding an expressive "Amen" at the close of almost every prayer; and, on retiring, he said, in his exquisitely kind and endearing manner, "Thank you most kindly, most kindly, for this!"

At length the time of his departure drew nigh; and his relatives, shortly to be bereaved of one so inestimably dear, assembled for the last time, late in the evening, round his dying bed: prayer, earnest prayer, was offered up, commending his soul into the hands of his Redeemer; and beseeching Him, who has promised never to leave nor to forsake those who trust in Him, to be graciously present with his dying servant, and to *let him depart in peace according to his word.*"

Before the morning dawned, his spirit had winged its flight from this land of darkness and of death, and had become partaker of the inheritance of the saints in light.

Precious in the sight of the Lord is the death of his saints, was the exclamation which burst forth from his medical attendant, as he saw him expire.

SKETCH OF HIS CHARACTER.

Let us briefly glance at the *character* of him, whose well-regulated and well-spent life was crowned by such a peaceful death.

And, first, let me beg you to remark his real unaffected humility—a humility, which shed a pleasing lustre over the other excellencies of his character. Though he had attained the very highest

rank* in the naval profession, and had received a royal token† of distinction, rarely granted; and though he had, on more memorable occasions than one,‡ exhibited proofs of prowess and of skill of no common order, no one ever heard him speak of himself or of his achievements, in any but the most modest terms. His deeds, and not his words, spoke for him: they stand recorded in his nation's history, and in his sovereign's grateful remembrance, who, while condoling with his bereaved family, deeply lamented the loss of "so meritorious an officer, and so excellent a man." Applauded for his publick services, and admired and beloved by all who knew him in private, on account of his amiable temper, his unwearied benevolence, and his extensive usefulness, he was enabled utterly to renounce himself, and all that he was, and all that he had done, and simply and unreservedly to rely for acceptance with God on the atonement, the righteousness, and the intercession of the Lord Jesus Christ. His lesson of humility he had learnt at the foot of the cross; that cross to which he constantly repaired as a lost sinner, and where he remained to the very last, disclaiming all dependence save on the finished work of the Redeemer.

His views of divine truth were, indeed, remarkably simple. Christ was *all in all* in his scheme of salvation. He was not, like many in the present day, *carried about by every wind of doctrine:* his mind was mercifully kept free from the strange and startling novelties by which the Christian world has of late been agitated. Leaving the points which were above his comprehension to be solved in a future world, he implicitly believed that God *had given him eternal life, and that his life was in his Son.* Thus building his hope and trust, in simplicity and singleness of heart, on the only sure foundation, he had, in the trying hour, little of the *wood, and hay, and stubble* of human device to part with: all was sound, and scriptural, and substantial: Jesus was *all his salvation and all his desire*, and no cloud of unbelief or doubt seemed to intercept the vision of his Saviour.

While firm in maintaining what he believed to be the essential truths of the Gospel, he laid no stress on minor differences in religion; but was ready to extend the right hand of fellowship to *all*, of whatever denomination, *who loved the Lord Jesus Christ in sincerity.*

"Firm," did I say, in maintaining the truth? Yes, and HE DID MAINTAIN IT, through evil report and good report; he bore the burden and heat of the day, when he stood almost alone in the British navy as the bold unshrinking professor of the truth as it is in Jesus! Many were the shafts of ridicule, and bitter were the taunts of scorn, which were levelled at him, for his then unprecedented zeal in his divine Master's cause; but these fiery darts were quenched by the shield of faith; he bore them with the same calm fortitude which he is said to have displayed when engaged in the fiercest of the hostile fight, or when in imminent danger of shipwreck; and when adverting to the obloquy which had been heaped upon him by the enemies of the cross, his only expression of regret was, "Oh, that I had indeed been worthy to suffer shame for His name!"

Thank God! the reproach of irreligion is now being wiped away from the navy of Great Britain; and he, whose bright example we are contemplating, lived to see a goodly number of that gallant profession men of prayer—men of one

* Admiral of the Fleet.

† Baton Marechal.

‡ First of June, 1794; and at Copenhagen.

book; living in the fear of God, and glorying in the cross of Christ.

Whether at sea or on shore, our departed friend duly and devoutly observed the day of the Lord—that day which is so awfully desecrated in this Christian land. During the thirty years in which I had the happiness to number him in my congregation, his attendance in the sanctuary was uniform: whoever was absent, HE was there, as long as the state of his health would admit. Nor did he think it sufficient to come once to worship on the Sabbath; this pious servant of God made conscience of attending both the morning and evening services; and whenever the Lord's Supper was administered, he was a regular guest at the sacred table. His devout and fervent manner there—and indeed throughout the whole of divine worship, when impressively repeating the responses or singing with glad voice the praises of the Lord—strikingly evinced, that his heart was deeply engaged in the delightful work; and we doubt not, he often found the house of God to be the gate of heaven.

But his piety, we have seen, was not confined to stated seasons of devotion: he lived under its hallowing influence, and discovered its happy effects in every part of his conduct. His faith filled his mind with peace and joy—raised him above the anxieties of life—sustained him under its various trials—and animated him with the hope of a blessed immortality.

And here I feel it right to mention, lest I should be thought to present one of those faultless characters which the world never saw—and I do it to the glory of God's grace—that his temper is said to have been naturally very warm, and irritable, and impatient; but the genuine influence of religion had so softened and sanctified it, that he became eminently mild, and gentle, and forbearing, and kind—so that, in very many years, scarcely an instance occurred of his being in the slightest degree ruffled by passion, or of his giving vent to any angry or unkind expression. Those who were privileged to enjoy his friendship will long remember the peculiar suavity of his manners—the grace and gentleness of his demeanour—his lively participation in the joys and sorrows of his friends—and that Christian courtesy, which gave such an indescribable charm to his social intercourse.

Of the reputation of others he was delicately tender: *the law of kindness dwelt upon his lips;* and, with regard to those by whom he had been ungenerously and unjustly assailed, he spoke only with pity—never with sore feeling. In such instances, and, in those where his somewhat too liberal bounty had been abused, he loved to exercise that *charity which suffereth long and is kind, which hopeth all things, believeth all things, endureth all things.*

It cannot be doubted that his easy circumstances, his many pious and devotedly attached friends, and his own calm and cheerful disposition, were sources of considerable enjoyment to him: but he had besides, another source of rich gratification—THE MEANS OF DOING GOOD; and this luxury he fully enjoyed. How large, how liberal, were his benefactions! How feelingly alive was he to every impulse of benevolence.

I appeal to the religious and charitable institutions of our country for proof of this. To which of them was he not an ample contributor? Gladly did he lend his aid to circulate the word of God—to send the heralds of salvation to the benighted heathen—to promote the education of the poor—and to relieve, in short, the endless wants, temporal and spiritual, of suffering humanity. Nor did his liberality

to publick charities abridge his private acts of bounty; rare was the case of distress which went away from him unrelieved; the blessing of the widow and the fatherless, and of many who were ready to perish, came upon him. He was a FRIEND indeed!—and so numerous were the demands upon his bounty, that I have often wondered where he could find resources to meet them; and I have almost thought his purse, like the widow's cruse, must have been miraculously replenished.

From the Christian Observer for July.

AFFECTING EPISTLE OF POMPONIO ALGIERI, THE ITALIAN MARTYR.

Pomponio Algieri, a Neapolitan, was seized while attending the university of Padua, and sent bound to Venice. His answers, on the different examinations which he underwent by his Popish accusers, are still extant, and contain, says Dr. M'Crie, a luminous view of Divine truth, and one of the most succinct and nervous refutations of Popery any where to be found. They caused his fame to spread throughout Italy; and the senators of Venice, from regard to his youth and learning, were anxious to set him at liberty; but, as he refused to recant his sentiments, they condemned him to the galleys: yielding, however, to the importunities of the Pope's nuncio, they afterwards sent him to Rome, as an acceptable present to the new Pope, Paul IV., by whom he was doomed to be burnt alive. He was then only in his twenty-fourth year; and the Christian magnanimity with which he bore that cruel death, terrified the cardinals who had assembled to witness his martyrdom. The epistle above alluded to was written in his prison at Venice, and describes his sufferings and consolations in language which Bunyan, Southey, and M'Crie, all agree can scarcely be paralleled. The following is M'Crie's translation.

"To allay the grief you feel on my account, I am anxious to impart to you a share of my consolation, that we may rejoice together, and return thanks to the Lord with songs. I speak what to man will appear incredible: I have found honey in the bowels of the lion, (who will believe it?) pleasantness in a dismal pit, soothing prospects of life in the gloomy mansions of death, joy in an infernal gulf! Where others weep, I rejoice; where others tremble, I am strong; the most distressing situation has afforded me the highest delight, solitude an intercourse with the good, and galling chains rest. But instead of this deluded world believing these things, it will be rather disposed to ask, in an incredulous tone: 'How, think you, will you be able to endure the reproaches and threats of men, the fires, the snow-storms, the crosses, the thousand inconveniences of your situation? Do you not look back with regret on your beloved native land, your possessions, your relations, your pleasures, your honours? Have you forgot the delights of science, and the solace which it yielded you under all your labours? Will you at once throw away all the toils, watchings, and laudable exertions devoted to study from your childhood? Have you no dread of that death which hangs over you, as if, forsooth, you had committed no crime? O foolish and infatuated man, who can by a single word secure all these blessings and escape death, yet will not! How rude, to be inexorable to the requests of senators the most august, pious, just, wise, and good; to turn an obedient ear when men so illustrious entreat you!'

"But hear me, blind worldlings: what is hotter than the fire which is laid up for you, and what colder than your hearts, which dwell in

darkness and have no light? What can be more unpleasant, perplexed, and agitated, than the life you lead; or more odious and mean than the present world? Say, what native country is sweeter than heaven, what treasure greater than eternal life? Who are my relations, but those who hear the word of God? and where shall riches more abundant, or honours more worthy be found, than in heaven? Say, foolish man, were not the sciences given to conduct us to the knowledge of God, whom if so be we know not, our labours, our watchings, and all our painful exertions are doubtless utterly lost. —The prison is severe indeed to the guilty, but sweet to the innocent, distilling on the one side dew and nectar, sending forth on the other milk and abundance of all things. It is a desert place and wild, but to me a spacious valley, the noblest spot on earth. Listen to me, unhappy men, and judge whether there be in the world a more pleasant meadow. Here kings and princes, cities and people, are presented to my view. Here I behold the fate of battles; some are vanquished, others victorious, some trodden to dust, others lifted into the triumphal car. This is Mount Sion, this is heaven. Jesus Christ stands in the front, and around are the patriarchs, prophets, evangelists, apostles, and all the servants of God: he embraces and cherishes me, they encourage me, and spread the sacrament; some offer consolations, while others attend me with songs. Can I be said to be alone, while surrounded by so many and so illustrious attendants? Here I find an intercourse which affords me example as well as comfort; for in that circle I behold some crucified and slain, others stoned and sawn asunder; some roasted, others fried in the pan and in brazen vessels; one with his eyes dug out, another with his tongue cut off, one beheaded, another maimed of hand and foot; some thrown into the fiery furnace, others left a prey to the ravenous birds. Here I have no fixed habitation, and seek for myself in the heavens the first New Jerusalem which presents itself. I have entered upon a path which conducts to a pleasant dwelling, and where I doubt not to find wealth, and relations, and pleasures, and honours. Those earthly enjoyments (all of them shadowy, and fading, and vanity of vanities, without the substantial hope of a coming eternity) which the supreme Lord was pleased to bestow upon me, have been made my companions and solace. Now they bring forth good fruits. I have burned with heat, and shuddered with cold, I have earnestly watched day and night; and now these struggles have come to a close. Not an hour nor a day has passed without some exertion: the true worship of God is now engraven on my heart, and the Lord has filled me with joy and peacefulness. Who then will venture to condemn this life of mine, and to pronounce my years unhappy? Who so rash as to declare his labours lost who has found the Lord of the world, who has exchanged death for life? 'The Lord is my portion, saith my soul; therefore will I seek him.' If then to die be to begin a blessed life, why does rebellious man cast death in my teeth? Oh how pleasant is that death which gives me to drink of the cup of God! What surer earnest of salvation than to suffer as Christ suffered! * * * * * Be comforted, my most beloved fellow-servants of God, be comforted, when temptations assail you; let your patience be perfect in all things, for suffering is our promised portion in this life; as it is written, 'The time cometh, when he who slays you will think he doeth God service.' Tribulation

and death therefore are our signs of election and future life: let us rejoice and praise the Lord that we are innocent; for it is better, if such be the will of God, that we suffer for well-doing, than for evil-doing. We have a noble pattern in Christ, and the prophets who have spoken in the name of the Lord, whom the children of iniquity have slain. Behold, we call those blessed who bore up under their trials. Let us rejoice in our innocence and righteousness: God will reward our persecutors, for vengeance is his. As to what they say concerning the Venetian nobility and senators, extolling them as the most august, wise, just, pious, pacific, and of the highest character and fame, I give this its due weight. The Apostle teaches us, that 'we ought to obey God rather than man.' And accordingly, after first giving service to God, then, and not till then, are we bound to obey the official powers of this world. I grant they are august, but as yet they require to be perfected in Christ; they are just, but the foundation and seat of justice, Jesus Christ, is wanting; they are wise, but where is the beginning of wisdom, the fear of God? they are called pious, but I could wish they were made perfect in Christian charity; they are called good, but I look in vain for the foundation of goodness in them, even God the supreme Good; they are called illustrious, but they have not yet received our Saviour, the Lord of glory. Lift up your eyes, my dearly beloved, and consider the ways of God; the Lord has lately threatened with pestilence, and this he has done for our correction: if we do not receive him he will unsheath his sword and attack those who rise up against Christ, with sword, pestilence, and famine. These things, brethren, have I written for your consolation. Pray for me. I salute with a holy kiss my masters Sylvio, Pergula, Justo, along with Fidelis a Petra, and the person who goes by the name of Lælia, whom though absent I knew, and the Lord Syndic of the university, with all others whose names are written in the book of life.

"Farewell, all my fellow-servants of God; farewell in the Lord, and pray earnestly for me. From the delectable garden of the Leonine Prison, 21st July, 1555, the most devoted servant of the faithful, the bound

"POMPONIUS ALGIERI."

THE PILGRIM'S FAREWELL TO THE WORLD.

"*For we have no continuing city, but we seek one to come.*" Heb. xiii. 14.

"Farewell, poor world! I must be gone:
Thou art no home, no rest for me.
I'll take my staff and travel on,
Till I a better world may see.

Why art thou loth, my heart? Oh why
Dost thus recoil within my breast?
Grieve not, but say farewell, and fly
Unto the ark, my dove! there's rest.

I come, my Lord! a pilgrim's pace;
Weary, and weak, I slowly move;
Longing, but yet can't reach the place,
The gladsome place of rest above.

I come, my Lord! the floods here rise;
These troubled seas foam nought but mire;
My dove back to my bosom flies:
Farewell, poor world! heaven's my desire."

"Stay, stay," said earth; "whither, fond one?
Here's a fair world, what would'st thou have?"
"Fair world? Oh! no, thy beauty's gone,
A heavenly Canaan, Lord, I crave!

Thus ancient travellers, thus they say,
Weary of earth, sigh'd after thee,
They're gone before, I may not stay,
Till I both thee and them may see.

Put on, my soul, put on with speed;
Though th'way be long, the end is sweet.
Once more, poor world! farewell indeed;
In leaving thee, my Lord I meet."

Divine Poems, 1737.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 348.)

Rome, May 11th.

I have no hope of giving you any adequate account of the wonders which delight the traveller here. The mere vade mecum which directs him where to find them fills two volumes. My health has been injured by the fatigue attending the examination of them, though scarcely one has had that attention which I would gladly bestow, and which it deserves. The Vatican alone might furnish full employment for months. Happily, more able and careful observers have already given ample accounts of Rome, and if you are desirous of becoming fully acquainted with it, let me refer you to them. All that I pretend to is to collect a very little of what has already been published, to mix with it some few of my own remarks and reflections; and thus, in brief space, to present you some faint picture of what is before me.

St. Peter's is built on the site of the ancient Vatican field, where were the circus and gardens of Nero, and where he tortured the Christians. The martyrs, it is said, were buried in a grotto near the circus, and it is pretended that the body of St. Peter was deposited in the same place. In honour of this apostle, Constantine the Great, in 306, built a church here; which, being often repaired, existed for eleven centuries, and of which much is still to be seen under the new church.

Pope Nicholas V. began the present building, about the year 1450. The body of the church was finished under Paul V. who was chosen in 1605; but the portico was constructed by Bernini, under the order of Alexander VII. and the sacristy was erected by Pius VI. whose reign occupied the last quarter of the last century.

The expense of building this temple cannot be very accurately calculated. It would be impossible to erect another like it; for many of its precious ornaments were from the "remains of ancient grandeur," in which the spoiler has left no gleanings for those who might come after him; or were the productions of genius, which has departed and dropped no mantle. In 1693 it was computed that 251,450,000 francs, or about fifty millions of dollars, had been expended upon this church, but to this vast amount large sums have since been added.

The approach to this greatest of temples is suitable to its majesty. Three successive courts extend more than a thousand feet in front. The first is an open area. The second is an oval space, with Bernini's celebrated colonnades at the ends. These have each four ranges of columns, four or five feet in diameter, and about forty in height, forming three semicircular galleries; the centre one being wide enough for carriages to pass each other within it. In the middle of this area stands an Egyptian obelisk, the only large one in Rome that has not been broken. It was brought from Egypt by Caligula, and afterwards placed by Nero in his circus, where it remained till 1586, when Sextus V. had it transported to its present situation. It is said that at the time of its erection all persons present were forbidden to speak aloud, under a severe penalty. An English sailor, however, could not refrain, when he saw that there was likely to be a failure in the attempt, from the stretch-

ing of the ropes. He cried out, "Wet the ropes," which was done, and the vast rock was raised high enough to be placed on its pedestal. It is almost needless to say that he was pardoned, but in addition to this, some important privileges were given him, by which he made a fortune. This obelisk is eight feet nine inches broad at the base, and eighty-two feet high. The whole height, including the pedestal and the cross on the top, is one hundred and thirty-four feet. The Romans brought the obelisks from Egypt; but it was a great enterprise for a powerful modern sovereign to transport one of them a few yards!

The only other ornaments of this magnificent area are two fountains. Unlike the pitiful toys which usually have that name, these are worthy of the place and the vicinity of St. Peter's. They throw rivers of water high into the air, which descend in cataracts upon immense granite basins, whence they flow over into others of travertine, that might seem to have been formed for the baths of the Cyclops.

The third court has at the sides two covered galleries, which connect the colonnades with the church. These are each three hundred and eighty-four feet long, and, like the colonnades, are adorned with gigantic statues.

The body of the church is so vast, that it hides itself; and the height of the front is so great as to conceal most of the dome. In order to have a good view of both, it would be necessary to mount one or two hundred feet in the air; and in truth, many views of St. Peter's represent it as it would appear from the summit of some high tower in front.

The façade is nearly 400 feet broad and 160 high. Its columns are eight feet nine inches in diameter, and more than ninety high! On the summit, are thirteen statues, eighteen feet in height, representing our Saviour and the Apostles. Five entrances in the front, lead into a portico or vestibule, which is 468 feet long and 39 broad.

The length of the church within, is 613 English feet; and if to this be added, the breadth of the portico, we have more than 650 feet for the whole length. The height from the floor to the top of the cross is stated by Versi to be 424 feet, or 452 of our feet. The principal nave is about 90 feet broad and 150 high. The ceiling of this nave is gilded stucco, and the pavement of the whole church is of marble in figures.

The tomb of St. Peter is under the great dome. In front are 112 lamps, which are kept always burning. They encircle an area sunk below the pavement, where is placed the statue of Pius VI. by Canova.

Above the tomb is the grand altar, surmounted by a canopy or baldaquire of gilded bronze. Every thing in St. Peter's is so colossal that this does not strike the eye as very large, though it is in fact more than ninety feet high. It was erected by Urban VIII. who barbarously took the metal of which it is formed, from the portico of the Pantheon. The workmanship and gilding cost more than 100,000 dollars.

"I will hang it in the heavens," said Michael Angelo, of the dome of the Pantheon. The design was too vast to be accomplished by one man—it was reserved to his successors to see it carried into execution. The interior diameter of the dome of St. Peter's is 130 French feet, or 139 English; about two feet less than that of the Pantheon; but the former is double, and there are stairs between the walls which, including the intervening spaces, are 22 French feet thick, so that the whole diameter of this wonderful dome is no less than 185 feet. When it is considered

that it springs from an elevation of 177 feet, and rises above that, more than the whole height of the Pantheon, it must be confessed that the greatest work of this kind that remains from antiquity, must yield to the modern wonder.

The dome rests on four pillars, each 220 feet in circumference. Its ceiling and those of the ten others that adorn St. Peter's, are covered with mosaics. These are coarse though costly; but below, over the altars, are many large pictures, in finer mosaic, copied from the chefs d'œuvre of the first artists, which almost equal the originals in beauty; and, unlike them, can never fade. St. Peter's is full of pictures; but among them are hardly any paintings. The pallet and pencil would have been poor instruments for adorning an edifice, which it required 350 years to build. In the church of Sta. Maria degli Angeli are some of the originals of the pieces that glow upon the walls of the Basilica. The paintings have suffered from neglect and time; but the mosaics must be as bright ten or twenty centuries hence as now. The large ones, which adorn the altars, cost more than twenty thousand dollars apiece. Among them are the Transfiguration, Guido's Michael, and the Communion of St. Jerome.

At the end of the church is an altar, above which is placed the chair of St. Peter. This is of gilt bronze, and is said to contain the wooden chair which was used by St. Peter, and his successors. Four figures, representing St. Ambrose and St. Augustine, of the Latin church, and Athanasius and Chrysostom of the Greek, support this monument. It was made of bronze, taken from the Pantheon, but yet cost more than a hundred thousand dollars. Near it are two tombs, to one of which are attached marble statues of Justice and Prudence. Justice was formerly almost naked, but a Spanish priest having fallen in love with her, it was thought best to throw a bronze drapery over her person, which was done by Bernini.

There are 19 tombs in this basilica, and Forsyth says of them, that they are richer than those which any line of kings can boast. Two of them are by Canova—that of James, called the Third of England, and his sons—and that of Clement XIII. On the tomb of the Pretender are two young mourning angels, of exquisite beauty. At the base of Clement's are two lions, one asleep, and the other ready to spring upon his prey. An involuntary shudder comes over one in looking at this astonishing production. The same tomb is adorned with one of the finest forms that the chisel has produced—representing the Genius of Death.

It would be tedious to read an account of the eighty-six marble, and twenty-one bronze statues that decorate the interior of this building; but one of them is too remarkable not to be noted. It was part of a Jupiter, but has now been re-cast, and is knelt to and kissed as a representation of St. Peter. The lips of the devout have worn away part of one of the bronze feet;—the same precaution not having been employed here as in another church, where one of the feet of Michael Angelo's statue of the Saviour is covered with brass!

Below the pavement of the modern St. Peter's, are very extensive remains of the old church, built by Constantine. It is still rich in curious tombs, pictures, statues, and mosaics. On one side is the sacristy erected by Pius VI. It is a sumptuous edifice, adorned with fine marbles, and cost a million of dollars. Its exterior, as well as that of the body of the church, is a beautiful cream-coloured stone, called travertine.

One must visit St. Peter's many

times to form even a superficial acquaintance with its treasures; and he must go about it and tell its arches, and wander in the camp of cupolas that is spread out upon its broad roof, and ascend between the double walls of its dome, till the men beneath dwindle to the size of Lilliputians; and the proud baldaquire that covers the tomb of the apostle becomes a petty toy, before he can expand his mind so as to take in its wonderful dimensions. But all this is not enough. He must behold its magnificent colonnades, galleries, and front, and its unrivalled dome, covered with thousands upon thousands of lights; and then he will say that he sees a meet diadem for the queen of cities!

The Coliseum,—The noblest of ruins, forms a striking contrast with the greatest of modern structures. Both are vast, magnificent, sublime; but they are widely different. The one is composed of innumerable various parts united by astonishing genius and taste, so as to form an harmonious whole: the other is one single simple object, which, like a lofty mountain, shows its greatness at the first glance. The one is decorated with every kind of ornament, the other is almost destitute of all, but such as time and nature have bestowed. One has just been completed, the other is mouldering away. One was erected in honour of an apostle of Jesus, the other was the theatre of his martyrs' sufferings. One is dedicated to the God of mercy, the other was devoted to the cruelties of Paganism. The wealth of Catholick Europe scarce sufficed to finish the one in three centuries and a half, a father and his two sons finished the other in a few years.

If history gives us lofty ideas of Roman power, they are confirmed and enlarged by viewing the works which remain, and will remain for ages to come, to tell of the magnificence of the masters of the world. A small part of the baths of Dioclesian now forms one of the noblest churches of Rome; the tomb of Adrian is its citadel, and with the fragments of the Coliseum some of its proudest palaces have been built. The edifices of the old Romans were as remarkable for solidity as for size. One is astonished to see the vast blocks of stone which remain exactly in place in their durable walls and unrivalled arches; and still more in looking at the enormous columns which they brought from Africa and the east, and set up to be admired by countless successive ages. The pillars of the temple of Fortune are single blocks of Oriental granite, 12 or 14 feet in circumference, and almost 40 high. Near them are the ten columns of the temple of Antonius and Faustina, which are also single blocks of Cippoline marble, about 15 feet in circumference, and with the bases and capitals, 46 in height. The sixteen blocks of Egyptian granite, in the portico of the Pantheon, are nearly 15 feet in circumference, and 41 high, without the bases and capitals; and the eight which belonged to Dioclesian's baths, and still remain in the church of Santa Maria degli Angeli, are more than 16 feet in circumference. The pillars which supported the arch of the nave in the basilica of Constantine, were still greater. One only remains entire, and it is set up in front of one of the grandest churches in Rome. Accounts vary as to its size, but according to Nibby it is 24 palms, or 17½ feet in circumference, and 64, or nearly 47 feet in height. Modern architects are content to toil through century after century, in putting one stone upon another, to form an edifice which begins to decay before it is finished;—the Romans gathered immense rocks together, and made a mountain at once! They built

in a day, but they built for eternity!

The Coliseum, which is also called the Florian Amphitheatre, from the family who built it, was begun by Vespasian, and so nearly finished by Titus as to be dedicated in his time; but was completed by Domitian. At the dedication, five thousand wild beasts and several thousand gladiators were killed. Nibby states its circumference to be 2,416 palms, or 1,780 feet, and its height 232 palms, or 170 feet. It has several walls, one within another; those nearest the centre being the lowest, so that the seats rose towards the exterior. These seats, it is computed, could receive 87,000 spectators; and the terrace above, more than 20,000. The exterior wall is composed of solid blocks of stone, which were originally fastened together by iron cramps, but the iron has been dug out by avaricious plunderers. In the arches of the interior, as in most Roman buildings, brick was used. A part of the wall, which was in danger of falling, is now supported by a vast buttress, erected by Pius VII. In the centre of the arena a large cross has been planted; and around are 14 little chapels, with different representations of our Saviour's passion. On Fridays Cardinal Fesch performs a solemn religious service here. There are sentinels at the entrances of this venerable ruin; and under the double guard of religion and power, it may be considered safe at present from further abuse.

Near the top of the exterior wall are brackets, where it is supposed were placed the beams, to which were fastened the cords and pullies of the *velarium*, or canvass that protected the spectators from the sun and rain. Like other old buildings, in the mild climate of Italy, the Coliseum is beautifully adorned with a variety of shrubs and flowering plants, that find support in its walls, and nourishment in the dust and dampness of their crevices.

The best time for visiting these remains, if one wishes not to learn but to feel, is the dead of night, when "the owl hoots from out the Cesars' palace," when the stars twinkle through the broken arches, and "the moonlight sleeps" upon the mouldering walls. Then, as the traveller looks from the highest point which he can reach, the piles around him unite with the neighbouring hills, and the enenclosure beneath becomes a deep valley in the midst of mountains. The broken wall here admits the faint light of the skies, there it is overspread with silver, and around the dark shadows fall in fantastic forms. "Hush!" he exclaims, "they move: hark! do you not hear them? It is not the waving of the ivy, it is not the cry of the night-bird; but the spirits of the martyrs, and the wailing ghosts of their murderers, glide through the arcades."

For the Christian Advocate.

A PLEA FOR A PRESBYTERIAN TRACT AND SUNDAY SCHOOL SOCIETY.

The present is an age of vigorous benevolent enterprise. More perhaps has been accomplished externally for the church of God, in the past and present generations, than during any preceding age, which has not been influenced by the excitements that arise from reformation or persecution. Various institutions have been formed for the purpose of giving shape and direction to the zealous efforts which Christian feeling has prompted the church to put forth.

It has been discovered that one religious denomination, without the counsel and aid of others, can do comparatively but little, in some of the most important plans and operations for the moral melioration of the world. A vast extent of field,

barren as yet, it has been seen, may be cultivated and rendered fruitful by united Christian effort, without detriment to any of the parties concerned in the enterprise. Hence have arisen those great associations which are composed of several different evangelical denominations. The Bible Society is the most prominent example of the benefit to be derived from the union we contemplate. But a question, of some difficulty in the solution, has arisen, as to what is, and what is not, common ground. Does the selection and issuing of tracts, and the publication of Sunday school books, stand on the same footing with the distribution of the Bible without note or comment? Most of the denominations that have united for the issuing of tracts and the establishment of Sunday schools, have practically answered this question in the negative. They have established denominational Tract Societies and Sunday School Unions of their own. They have thus declared, that in their opinion this ground is not common, but peculiar. And in this, they have, in our judgment, shown their wisdom, and a proper attachment to the respective churches to which they belong. We think it may be laid down as an axiom, that whenever any one denomination is required to sacrifice any of its essential peculiarities, for the sake of furthering the operations of any scheme of benevolence, that scheme is trespassing on ground which does not belong to it. Any society which demands such a sacrifice has, we think, erred, either in the adoption of false principles, or in the abuse and perversion of correct ones.

While then we would with both hands uphold the general institutions for issuing tracts and supporting Sunday schools, we would, as Presbyterians, most earnestly plead for the privilege of doing as others have already done. Some, and we trust not a few, of our denomination, are beginning to see that the exclusive inculcation of general truths, and the studious concealment of denominational peculiarities, are not only unfavourable, but absolutely destructive, to the spread of those tenets which distinguish the Calvinistic system of gospel truth from every other. In the speeches which are usually delivered at the anniversaries of the general societies, it is often made a matter of boasting, that the distinguishing doctrines of no one denomination are inculcated, but on the contrary, are kept in the dark. Now if this be to recommend the enterprise to the active co-operation of all other denominations, as in many cases it doubtless is, it may, in this view, be a legitimate appeal. But if the design be to discourage and render unpopular the teaching of peculiar views, and to brand the doing it with the odium of bigotry, (and such certainly is often the effect on the popular mind,) then is it deleterious in the last degree to the cause of truth. It tends to confound, in the public mind, truth with error, and order with confusion: and it verges closely and dangerously on the wild, Utopian scheme of amalgamating all sects, upon the platform of a few leading articles of Christian belief.

Who doubts but that such is the tendency of many of the speeches and essays of the present day? The great mass of mankind are unable, from want of time and opportunity for judicious reflection, to discover and bear in mind the legitimate sphere of our great national institutions; and they are led almost insensibly to adopt the opinion, that the differences between the various sects are of trifling importance. Hence already the word "sectarian" has almost become synonymous with "bigotted." Now the point to which it is wished to direct the mind of

the Presbyterian public is, that no denomination suffers as much from the influence of this erroneous opinion as our own; and that because, as we contend, of its purely evangelical character.

Truth is one, error is multiform. Arminianism would not suffer so materially from a union with Pelagianism, as Calvinism would from a union with Arminianism. Many of the various forms of error have an "elective affinity" for one another: but truth stands alone, like the God of truth, abhorring all alloy, and repelling the approach of all error.

Now, if any of our general institutions be abused, by encroaching upon ground on which they cannot legitimately act, and if the manner in which they are sometimes managed and advocated, has the effect of inculcating a disregard for peculiar tenets and distinguishing doctrines, and of weakening the attachment of Christians to their own denomination, thus paving the way for error, misrule, and confusion, it is time that the Presbyterian church, following the wise example set by her sister denominations, had looked to her own safety, and erected a barrier for her own defence—not by crushing, or at all opposing the institutions alluded to—Far from it, but by establishing a Tract and Sunday School Society of her own; to guard, teach, and inculcate her own distinctive and important doctrines and discipline; while she contributes liberally, as she has hitherto done, to uphold the associations in which the great Catholick principles of morality and religion are widely disseminated, and powerfully impressed on the popular mind.

The Presbyterian church has at present no organized institutions, apart from her regular ministry, for the inculcation of her distinguishing doctrines; almost every other denomination connected with these general societies, has, we repeat, such an institution. Are we then on an equality in point of advantage in this respect? No. While we negligently remain on this disadvantageous ground, we may well ask—are we not wanting in fidelity to our church, and criminally remiss in the discharge of those solemn duties which our ecclesiastical connexion and ordination vows impose upon us?

It has been said that these general institutions are controlled by Presbyterian influence, and supported principally by Presbyterian patronage, and what more would you have? To this let me reply, that on the principles of union, it is not strictly proper that any one denomination should have such an ascendency, in point of controlling influence, over the rest. And if it be true that these institutions are in fact Presbyterian, though not so in name, we have still to remark—and this is the burden of our complaint—it is not Presbyterianism carried to its full length. It is Presbyterianism without a single distinctive feature to discriminate it from any other evangelical denomination in our country. We are not to be understood as objecting to any doctrine which has ever appeared in any of the publications of the national societies. Our denomination suffers not so much from what they teach, as from what they do not teach. There is a studied silence on important points of doctrine, which every sound Presbyterian considers as belonging to the gospel; a *silence* which *calls loudly* for a separate and distinct organization. This silence is observed in virtue of the compact, and we do not ask them to break the one by violating the other. But we plead for the privilege and opportunity of being heard on these points, through the medium of a denominational institution. Let this be distinctly understood.

We further remark, that our church suffers not only from this covenanted silence, but also from the fact that other denominations, through their separate societies, are zealously inculcating, and that too in a controversial way, views and doctrines which are the opposite of our own. If our church is to be confined to the national institutions, then the case stands thus: each of the other denominations has the right of a veto upon any sentiment which the national society may propose to teach, while at the same time they are at perfect liberty to teach even ultra peculiarities through their own society: thus flooding the church with books and tracts controverting the doctrines and order of our church, and at the same time so controlling the national societies, as to hinder us effectually from counteracting their influence through a similar medium.

But why should our church be confined to the national societies, more than other denominations? Was there an express or implied pledge given in the formation of these societies, that the several denominations united in them should be confined to them? If so, that pledge has been violated again and again by the other denominations, and we are entirely freed thereby from its obligation. Should the Presbyterian church therefore form a separate organization, could it at all be construed into an opposition to the national societies? Who could complain? Surely not those who are before us in the transgression, and who have thereby set us the example. Could our own church complain? Surely not that part of it who value her distinguishing doctrines, and are desirous to disseminate them. The opposition then must be confined to those who are anxious to break down her bulwarks, and annihilate her peculiarities.

Is it bigotry in us to desire a separate organization? And is it not bigotry in other denominations, who have not only desired, but actually done, the supposed objectionable thing? Let those who are innocent cast the first stone. But why have the other denominations taken this step? Plainly because they have seen, what I am anxious the Presbyterian church should see, that these *national institutions*, (as they are improperly called,) cannot be made to supersede denominational societies, without injury, if not destruction, to those peculiar doctrines which distinguish one sect from another. If these distinguishing points be of no importance, (and whether they be or not, is a separate question from the one before us, and is here assumed to be affirmatively settled) then let the various sects agree to bury these unimportant differences, and become one in name, in influence, and in purpose—because if such be the fact, then sectarianism is bigotry. But what denomination will make the advance in this scheme of amalgamation? The objections are manifestly idle and visionary. The Presbyterian Church, if she be true to her sacred trust, will never yield those peculiarities which distinguish her from every other denomination. And so long as she neglects to inculcate and defend them in the most effectual way that is practicable, she is chargeable with criminal unfaithfulness to her Lord and Head.

Already the catechisms of our church are banished from the S. S. Union, and we say not unjustly, according to the terms of the Union; but we speak of the fact, and it will serve as a forcible illustration of all that we have said. Before the denominational societies were in active operation, and perhaps for a time afterwards, the catechisms of the several denominations were issued from the Union: this was fair and equitable; but now the separate societies

can supply their schools with their own catechisms, and the Union must cease to publish those of any denomination. How unequally does this operate? We have no separate society through which we may issue our own formularies. Our schools are all in connexion with the Union, and mainly dependent on it for their supply of books; the catechism, therefore, must, to a great extent, be banished from the hands of our children, and they must be satisfied with general truths in which all the other sects may agree; while the schools of other denominations are carefully trained up in the knowledge of their respective peculiarities. Who cannot foretell the result of this on the rising generation in our church? We need no prophet to assure us that they, being ignorant of the doctrines of our church, will drink in error like water, and if they do not leave our denomination altogether, they will remain in it only to corrupt and distract it.

Let it not be supposed that this is mere conjecture. We could name a Presbyterian church, and an Orthodox church too, where, by a solemn vote of the S. S. teachers, the Westminster catechisms were banished from the school! We could name others, where, through the influence of the pastors, these formularies are unknown in the schools. And is not the neglect of instructing children from this "form of sound words," notorious in our church at the present day? And who doubts but that this neglect, if not occasioned, is yet cherished and perpetuated by the influence of these general unions, and their different agencies? Not that this is done designedly to injure the Presbyterian Church—we make no such charge. But that such, in the absence of a denominational organization, will, from the nature of these national institutions, be the invariable, if not necessary consequence.

In the view of these statements, it remains with those who love our church, and regard as inestimably precious her peculiar tenets, and who feel bound by solemn vows to teach them to the people, to move in the formation of a distinct society for the publication of tracts and S. S. books, which shall strictly accord in sentiment with the standards of the Presbyterian Church.

CONSISTENCY.

CASPAR HAUSER.

The following is a long article for our scanty pages; but we mistake, if our readers will wish it shorter, or wish it divided. We take it from the Eclectic Review for July. It furnishes a topick for speculation to the philosopher, and of serious thought to the Christian.

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CASPAR HAUSER. *An Account of an Individual kept in a Dungeon, separated from all Communication with the World, from Early Childhood, to about the Age of Seventeen. Drawn up from Legal Documents. By Anselm Von Feuerbach, President of one of the Bavarian Courts of Appeal, &c. Translated from the German.* 12*mo. pp. xi.* 191. *Price* 3*s. in cloth. London*, 1833.

Most of our readers will have been made acquainted by the publick journals with the name of this "youth without childhood," and with the outlines of his melancholy story. The present publication, dedicated to Earl Stanhope, who has taken poor Caspar under his paternal protection, contains an authenticated relation of the circumstances, so far as known, attending his mysterious secretion, his coming into the world, and the gradual development of his rational faculties.

The story of his imprisonment is soon told; and horrible as is the picture which it presents to the imagination, occurrences of similar character and parallel atrocity, which might seem to belong to the darkest ages, are by no means unheard of in Catholick Germany. The account which, after he had slowly acquired the art of intelligible speech, Caspar gave of himself, is as follows:—

"'He neither knows who he is nor where his home is. It was only at Nuremberg that he came into the world.* Here he first learned that, besides himself and 'the man with whom he had always been,' there existed other men and other creatures. As long as he can recollect, he had always lived in a hole (a small low apartment which he sometimes calls a cage), where he had always sat upon the ground, with bare feet, and clothed only with a shirt and a pair of breeches.† In his apartment he never heard a sound, whether produced by a man, by an animal, or by any thing else. He never saw the heavens, nor did there ever appear a brightening (day-light) such as at Nuremberg. He never perceived any difference between day and night, and much less did he ever get a sight of the beautiful lights in the heavens. Whenever he awoke from sleep, he found a loaf of bread and a pitcher of water by him. Sometimes this water had a bad taste; whenever this was the case, he could no longer keep his eyes open, but was compelled to fall asleep;‡ and when he afterwards awoke, he found that he had a clean shirt on, and that his nails had been cut.* He never saw the face of the man who brought him his meat and drink. In his hole he had two wooden horses and several ribbons. With these horses he had always amused himself as long as he was awake; and his only occupation was, to make them run by his side, and to fix or tie the ribbons about them in different positions. Thus, one day had passed as the other; but he had never felt the want of any thing, had never been sick, and—once only excepted—had never felt the sensation of pain. Upon the whole, he had been much happier there than in the world, where he was obliged to suffer so much. How long he had continued to live in this situation he knew not; for he had had no knowledge of time. He knew not when, or how he came there. Nor had he any recollection of ever having been in a different situation, or in any other than in that place. 'The man with whom he had always been,' never did him any harm. Yet one day, shortly before he was taken away,—when he had been running his horse too hard, and had made too much noise, the man came and struck him upon his arm with a stick, or with a piece of wood; this caused the wound which he brought with him to Nuremberg.

"'Pretty nearly about the same time, the man once came into his prison, placed a small table over his feet, and spread something white upon it, which he now knows to have been paper; he then came behind him, so as not to be seen by him, took hold of his hand, and moved it backwards and forwards on the paper, with a thing (a lead pencil) which he had stuck between his fingers. He (Hauser) was

* "An expression which he often uses to designate his exposure in Nuremberg, and his first awakening to the consciousness of mental life."

† "According to a more particular account given by Caspar, which is fully confirmed by marks upon his body which cannot be mistaken, by the singular formation of his knee and knee-hollow, and by his peculiar mode of sitting upon the ground with his legs extended, which is possible to himself alone,—he never, even in his sleep, lay with his whole body stretched out, but sat, waking and sleeping, *with his back supported in an erect posture.* Some peculiar property of his place of rest, and some particular contrivance must probably have made it necessary for him to remain constantly in such a position. He is himself unable to give any further information upon this subject."

‡ "That this water was mixed with opium, may well be supposed; and the certainty that this was really the fact, was fully proved on the following occasion. After he had for some time lived with Professor Daumer, his physician attempted to administer to him a drop of opium in a glass of water. Caspar had scarcely swallowed the first mouthful of this water, when he said: 'That water is nasty; it tastes exactly like the water I was sometimes obliged to drink in my cage.'"

* "Hence, as well as from other circumstances, it is evident, that Caspar was, during his incarceration, always treated with a certain degree of careful attention. And this accounts for the attachment which he long retained to the man 'with whom he had always been.' This attachment ceased only at a very late period; yet never to such a degree as to make him wish that this man should be punished. He wished that those should be punished by whose orders he had been confined; but he said that that man had done him no harm."

then ignorant of what it was; but he was mightily pleased, when he saw the black figures which began to appear upon the white paper. When he felt that his hand was free, and the man had gone from him, he was so much pleased with this new discovery, that he could never grow tired of drawing these figures repeatedly upon the paper. This occupation almost made him neglect his horses, although he did not know what those characters signified. The man repeated his visits in the same manner several times.*

"'Another time the man came again, lifted him from the place where he lay, placed him on his feet, and endeavoured to teach him to stand. This he repeated at several different times. The manner in which he effected this was the following: he seized him firmly around the breast from behind; placed his feet behind Caspar's feet, and lifted these, as in stepping forward.

"'Finally, the man appeared once again, placed Caspar's hands over his shoulders, tied them fast, and thus carried him on his back out of the prison. He was carried up (or down) a hill.* He knows not how he felt; all became night, and he was laid upon his back.' This 'becoming night,' as appeared on many different occasions at Nuremberg, signified, in Caspar's language, 'to faint away.' The account given of the continuation of his journey, is principally confined to the following particulars: 'that he had often lain with his face to the ground, in which cases it became night; that he had several times eaten bread and drunk water; that "the man with whom he had always been," had often taken pains to teach him to walk, which always gave him great pain,' &c. This man never spoke to him, except that he continually repeated to him the words, 'Reuta wähn,' &c.† He (Caspar) never saw the face of the man either on this journey or ever before in prison. Whenever he led him, he directed him to look down upon the ground, and at his feet,—an injunction which he always strictly obeyed, partly from fear, and partly because his attention was sufficiently occupied with his own person and the position of his feet. Not long before he was observed at Nuremberg, the man had put the clothes upon him which he then wore.

"The putting on of his boots gave him great pain; for the man made him sit on the ground, seized him from behind, drew his feet up, and thus forced them into the boots. They then proceeded onwards still more miserably than before. He neither then, nor ever before, perceived any thing of the objects around him; he neither observed nor saw them; and therefore he could not tell from what part of the country, in what direction, or by which way he came. All that he was conscious of was, that the man who had been leading him put the letter which he had brought with him into his hand, and then vanished: after which, a citizen observed him and took him to the guard-room at the New-gate."
—pp. 52—61.

It was on the afternoon of the

* "Of the fact that Caspar really had had instruction, and, indeed, regular elementary instruction in writing, he gave evident proofs immediately on the first morning after his arrival in Nuremberg. When the prison-keeper Hiltel came to him that morning in the prison, he gave him, in order to employ or to amuse him, a sheet of paper with a lead pencil. Caspar seized eagerly on both, placed the paper upon the bench, and began and continued to write, without intermission, and without ever looking up, or suffering himself to be disturbed by any thing that passed, until he had filled the whole folio sheet, on all four sides, with his writing. The appearance of this sheet, which has been preserved and affixed to the documents furnished by the police, is much the same as if Caspar, who nevertheless wrote from memory, had had a copy lying before him, such as are commonly set before children when they are first taught to write. For the writing upon this sheet consisted of rows of letters, or rows of syllables; so that, almost every where, the same letter or the same syllable is constantly repeated. At the bottom of each page, all the letters of the alphabet are also placed together, in the same order in which they actually succeed each other, as is commonly the case in copies given to children: and, in another line, the numerical ciphers are placed, from 1 to 0, in their proper order. On one page of this sheet, the name 'Kaspar Hauser' is constantly repeated; and, on the same sheet, the word reider (Renter, rider) frequently occurs: yet this sheet also proves that Caspar had not progressed beyond the first elements of writing."

* "It is evident, and other circumstances prove it to be a fact, that Caspar could not yet, at that time, distinguish the motion of ascending from that of descending, or height from depth, even as to the impressions made upon his own feelings; and that he was consequently still less able to designate this difference correctly by means of words. What Caspar calls a hill, must, in all probability, have been a pair of stairs. Caspar also thinks he can recollect, that, in being carried, he brushed against something by his side."

† "This jargon seems to imply, 'I will be a rider (a trooper) as my father was.'"

26th of May, 1828, that he was discovered by the citizen referred to, standing alone in a state of helpless stupefaction, and exhibiting the appearance of an untaught savage, rather than of an idiot or a madman. To all inquiries, he would return only a string of words which he had been taught, like a parrot, to utter as the common expression of all his wants and feelings, without attaching to them any definite meaning; but, on having a pen put into his hand, he wrote, to the astonishment of all who were present, in legible characters, the name, *Kaspar Hauser*. This, too, was a mere mechanical performance.

"The surprise occasioned by Caspar Hauser's first appearance soon settled down into the form of a dark and horrid enigma, to explain which various conjectures were resorted to. By no means an idiot or a madman, he was so mild, so obedient, and so good-natured, that no one could be tempted to regard this stranger as a savage, or as a child grown up among the wild beasts of the forest. And yet he was so entirely destitute of words and conceptions, he was so totally unacquainted with the most common objects and daily occurrences of nature, and he showed so great an indifference, nay, such an abhorrence, to all the usual customs, conveniences, and necessaries of life; and at the same time he evinced such extraordinary peculiarities in all the characteristicks of his mental, moral, and physical existence, as seemed to leave us no other choice, than either to regard him as the inhabitant of some other planet, miraculously transferred to the earth, or as one who (like the man whom Plato supposes) had been born and bred under ground, and who, now that he had arrived at the age of maturity, had for the first time ascended to the surface of the earth, and beheld the light of the sun.

"Caspar showed continually the greatest aversion to all kinds of meat and drink, excepting dry bread and water. Without swallowing or even tasting them, the very smell of most kinds of our common food was sufficient to make him shudder, or to affect him still more disagreeably. The least drop of wine, of coffee, or the like, mixed clandestinely with his water, occasioned him cold sweats, or caused him to be seized with vomiting or violent headache." pp. 24, 25.

* * * *

"Not only his mind, but many of his senses appeared at first to be in a state of torpor, and only gradually to open to the perception of external objects. It was not before the lapse of several days that he began to notice the striking of the steeple clock, and the ringing of the bells. This threw him into the greatest astonishment, which at first was expressed only by his listening looks and by certain spasmodick motions of his countenance: but it was soon succeeded by a stare of benumbed meditation. Some weeks afterwards, the nuptial procession of a peasant passed by the tower with a band of musick, close under his window. He suddenly stood listening, motionless as a statue; his countenance appeared to be transfigured, and his eyes, as it were, to radiate his ecstacy; his ears and eyes seemed continually to follow the movements of the sounds as they receded more and more; and they had long ceased to be audible, while he still continued immoveably fixed in a listening posture, as if unwilling to lose the last vibrations of these, to him, celestial notes, or as if his soul had followed them, and left its body behind it in torpid insensibility. Certainly not by way of making any very judicious trial of Caspar's musical taste, this being, whose extraordinary nervous excitability was already sufficiently apparent, was once, at a military parade, placed very near to the great regimental drum. He was so powerfully affected by its first sounds, as to be immediately thrown into convulsions, which rendered his instantaneous removal necessary." pp. 30, 31.

Among the half-dozen words which formed the whole extent of Caspar's vocabulary when first brought into communion with mankind, was the word *Ross!* (horse.) This he would often iterate in a plaintive, beseeching tone. At last, it occurred to the police soldiers to bring him a wooden horse; and from the extreme delight which he manifested at seeing it, it appeared that he had found in this toy an old and long-desired playmate. He was soon supplied with several horses, which became his constant amusement. He never ate his bread or drank his water, without applying them to the mouths of his horses, to which he evidently ascribed consciousness. It was subsequently ascertained that, in his infantine soul, ideas of things animate and inanimate were still strangely con-

founded. He distinguished animals from men only by their form. Even after he had been placed under the kind superintendence of Professor Daumer, it required no little pains and much patience to make him comprehend the difference between objects which are, and those which are not organized, between voluntary motion and motion communicated to dead matter.

"Many things which bore the form of men or animals, though cut in stone, carved in wood, or painted, he would still conceive to be animated, and ascribe to them such qualities as he perceived to exist in other animated beings. It appeared strange to him, that horses, unicorns, ostriches, &c., which were hewn or painted upon the walls of houses in the city, remained always stationary, and did not run away. He expressed his indignation against the statue in the garden belonging to the house in which he lived, because, although it was so dirty, yet it did not wash itself. When, for the first time, he saw the great crucifix on the outside of the church of St. Sebaldus, its view affected him with horror and with pain: and he earnestly intreated, that the man who was so dreadfully tormented might be taken down. Nor could he, for a long time, be pacified, although it was explained to him, that it was not any real man, but only an image, which felt nothing. He conceived every motion that he observed to take place in any object, to be a spontaneous effect of life. If a sheet of paper was blown down by the wind, he thought that it had run away from the table; and, if a child's wagon was rolling down a hill, it was, in his opinion, making an excursion for its own amusement. He supposed that a tree manifested its life by moving its twigs and leaves; and its voice was heard in the rustling of its leaves, when they were moved by the wind. He expressed his indignation against a boy who struck the stem of a tree with a small stick, for giving the tree so much pain. To judge from his expressions, the balls of a ninepin alley ran voluntarily along: they hurt other balls when they struck against them, and when they stopped, it was because they were tired. Professor Daumer endeavoured for a long time, in vain, to convince him that a ball does not move voluntarily. He succeeded, at length, in doing so, by directing Caspar to make a ball himself, from the crumbs of his bread, and afterwards to roll it along. He was convinced that a humming-top, which he had long been spinning, did not move voluntarily, only by finding that, after frequently winding up the cord, his arm began to hurt him; being thus sensibly convinced that he had himself exerted the power which was expended in causing it to move.

"To animals, particularly, he for a long time ascribed the same properties as to men; and he appeared to distinguish the one from the other only by the difference of their external form. He was angry with a cat for taking its food only with its mouth, without ever using its hands for that purpose. He wished to teach it to use its paws, and to sit upright. He spoke to it as to a being like himself, and expressed great indignation at its unwillingness to attend to what he said, and to learn from him. On the contrary, he once highly commended the obedience of a certain dog. Seeing a grey cat, he asked, why she did not wash herself, that she might become white. When he saw oxen lying down on the pavement of the street, he wondered why they did not go home and lie down there. If it was replied that such things could not be expected from animals, because they were unable to act thus, his answer was immediately ready: then they ought to learn it; there were so many things which he also was obliged to learn.

"Still less had he any conception of the origin and growth of any of the organical productions of nature. He always spoke as if all trees had been stuck into the ground; as if all leaves and flowers were the work of human hands. The first materials of an idea of the origin of plants, were furnished him by his planting, according to the directions of his instructor, a few beans, with his own hands, in a flower-pot; and by his afterwards being made to observe, how they germinated and produced leaves, as it were, under his own eye. But, in general, he was accustomed to ask, respecting almost every production of nature, who made that thing?

"Of the beauties of nature he had no perception. Nor did nature seem to interest him otherwise than by exciting his curiosity, and by suggesting the question, who made such a thing? When, for the first time, he saw a rainbow, its view appeared for a few moments to give him pleasure. But he soon turned away from it; and he seemed to be much more interested in the question, who made it? than in the beauty of its apparition.

"Yet there was one view which made a remarkable exception from this observation, and which must be regarded as a great and never-to-be-forgotten incident in the gradual development of his mental life. It was in the month of August, 1829, when, on a fine summer evening, his instructor showed him, for the first time, the starry heavens. His astonishment and

transport surpassed all description. He could not be satiated with its sight, and was ever returning to gaze upon it; at the same time fixing accurately with his eye the different groupes that were pointed out to him, remarking the stars most distinguished for their brightness, and observing the differences of their respective colour. 'That,' he exclaimed, 'is, indeed, the most beautiful sight that I have ever yet seen in the world. But who has placed all these numerous beautiful candles there? who lights them? who puts them out?' When he was told that, like the sun, with which he was already acquainted, they always continue to give light, he asked again; who placed them there above, that they may always continue to give light? At length, standing motionless, with his head bowed down, and his eyes staring, he fell into a train of deep and serious meditation. When he again recovered his recollection, his transport had been succeeded by deep sadness. He sank trembling upon a chair, and asked why that wicked man had kept him always locked up, and had never shown him any of these beautiful things. He (Caspar) had never done any harm. He then broke out into a fit of crying, which lasted for a long time, and which could with difficulty be soothed; and said, that 'the man with whom he had always been' may now also be locked up for a few days, that he may learn to know how hard it is to be treated so. Before seeing this beautiful celestial display, Caspar had never shown any thing like indignation against that man; and much less had he ever been willing to hear that he ought to be punished. Only weariness and slumber were able to quiet his sensations; and he did not fall asleep—a thing that had never happened to him before—until it was about 11 o'clock. Indeed, it was in Mr. Daumer's family that he began more and more to reflect upon his unhappy fate, and to become painfully sensible of what had been withheld and taken from him. It was only there, that the ideas of family, of relationship, of friendship,—of those human ties that bind parents and children and brothers and sisters to each other, were brought home to his feelings; it was only there, that the names mother, sister, and brother, were rendered intelligible to him, when he saw how mother, sister, and brother were reciprocally united to each other by mutual affection, and by mutual endeavours to make each other happy. He would often ask for an explanation of what is meant by mother, by brother, and by sister; and endeavours were made to satisfy him by appropriate answers. Soon after, he was found sitting in his chair, apparently immersed in deep meditations. When he was asked, what was now again the matter with him? he replied with tears, 'he had been thinking about what was the reason, why *he* had not a mother, a brother and a sister? for it was so very pretty a thing to have them.'"—pp. 120—128.

It was by very slow degrees that he attained to the power of coherent speech; but his facility of learning, his dormant intelligence, and his memory, were extraordinary. His curiosity and thirst for knowledge also, and the inflexible perseverance with which he fixed his attention on any thing he was determined to learn or comprehend, surpassed every thing that can be conceived of them; and the manner in which they were expressed, was truly affecting. Often would he repeat his lamentation that the people in the world knew so much, and that there were so many things which he had not yet learned. Next to writing, drawing became his favourite occupation, for which he evinced a strong capacity united to equal perseverance. A most surprising and inexplicable property of his mind was his love of order and cleanliness, which he carried to the extreme of nicety. Uncleanliness, or what he considered to be such, whether in his own person or in others, was an abomination to him. The extreme vividness of his sensations, "the almost preternatural elevation of his senses" was for a long time distressing to him. He was able to see in the dark, but by day, his sight was at first, for want of use, very indistinct; and the gradual manner in which he acquired the proper use of the organs, and the power of judging of magnitudes and distances, resembled that in which apparently infants learn to see, and in which a blind person restored to sight attains to distinct perception. He continued, however, to see much better by twilight. After sunset, he once pointed out a gnat that was hanging in a distant spider's

web. When, at the commencement of twilight, a common eye could not distinguish more than three or four stars in the sky, Caspar could already discern different groupes, and distinguish the stars of which they were composed. It has also been proved by experiments carefully made, that, in a perfectly dark night, he could distinguish such colours as blue and green from each other. So acute was his sight that, in anatomizing plants, he noticed subtile distinctions and delicate particles which had escaped the observation of others. Scarcely less acute or finely discriminative was his sense of hearing. But, of all his senses, that which was most troublesome was his smelling. It occasioned him for a long time constant suffering. What to us is scentless, was not so to him; and the most delicate and delightful odours, for instance the rose, inflicted not "aromatic pain," but disgust as well as suffering. All kinds of smells were more or less disagreeable to him; but what we call unpleasant, affected him with less aversion than perfumes. The smell of fresh meat, however, he found the most horrible; and in walking near a churchyard, the effluvia of which his companion was insensible, affected Caspar so powerfully as to produce a shivering fit, succeeded by a violent perspiration. But the most extraordinary of his perceptions was his sensibility of the presence of metals, and his capacity of distinguishing them from each other by his feelings alone. From a great number of facts, the following instances of this singular property are selected.

"In the autumn of 1828, he once accidentally went into a store filled with hardware, particularly with brass goods. He had scarcely entered, before he hurried out again, being affected with a violent shuddering, and saying that he felt a drawing in his whole body in all directions.—A stranger who visited him, once slipped a piece of gold of the size of a kreutzer into his hand, without Caspar's being able to see it; he said immediately that he felt gold in his hand.—At a time when Caspar was absent, Professor Daumer placed a gold ring, a steel and brass compass, and a silver drawing pen, under some paper, so that it was impossible for him to see what was concealed under it. Daumer directed him to move his finger over the paper, without touching it; he did so; and by the difference of the sensation and strength of the attraction which these different metals caused him to feel at the points of his fingers, he accurately distinguished them all from each other, according to their respective matter and form. Once, when the physician, Dr. Osterhausen, and the royal crown-fiscal, Brunner, from Munchen, happened to be present, Mr. Daumer led Caspar, in order to try him, to a table covered with an oil-cloth, upon which a sheet of paper lay, and desired him to say whether any metal was under it. He moved his finger over it, and then said, 'There it draws!' 'But, this time,' replied Daumer, 'you are, nevertheless, mistaken; for (withdrawing the paper) nothing lies under it.' Caspar seemed, at first, to be somewhat embarrassed; but he put his finger again to the place where he thought he had felt the drawing, and assured them repeatedly, that he *there* felt a drawing. The oil-cloth was then removed, a stricter search was made, and a needle was actually found there.—He described the feeling which minerals occasioned him, as a kind of drawing sensation, which passed over him; accompanied, at the same time, with a chill which ascended, accordingly as the objects were different, more or less up the arm; and which was also attended with other distinctive sensations. At the same time, the veins of the hand which had been exposed to the metallic excitation, were visibly swollen. Towards the end of December, 1828, —when the morbid excitability of his nerves had been almost removed,—his sensibility of the influence of metallic excitatives, began gradually to disappear, and was, at length, totally lost."—pp. 140—143.

In fact, after he had learned to eat meat, his mental activity, and the quickness of his apprehension, as well as the preternatural acuteness of his sensual perceptions, were considerably lessened, while his physical strength and growth were as rapidly increased.

Another remarkable circumstance was, the apparently instinctive facility with which he became, after a very few lessons, a most dexterous and fearless horseman.

His obedience to all those persons who had acquired paternal authority over him, was unconditional and boundless, but with this remarkable limitation; it had no connexion in his mind with believing. Before he would acknowledge any thing to be certain or true, it was necessary that he should be convinced of it, either by the evidence of his senses, or by some reasoning adapted to his imperfectly developed powers of comprehension. Though in his temper he exhibited a childish kindness and gentleness, he brought with him from his dungeon not the shadow of a religious idea; and the unskilful and injudicious attempts made to impart religious notions to his mind, before his understanding was fitted to embrace them, were entirely fruitless. Professor Daumer at length succeeded in making him infer from his own consciousness, the existence of spirit, and the nature of the Divine Being. Caspar evinced great joy, when these subjects were explained to him, and said, that what was now told him was something *real*, whereas other people had never told him any thing upon that subject, that was right. In the same way, we apprehend, it must have been found easy, in the case of one who had undergone so remarkable and sudden a transition from a life of mere animal existence, the life of an oyster, in the solitude of his dungeon, to the previously inconceivable state of communion with external objects and human society,—to make him infer the possible existence of an upper and invisible world, and to teach him to conceive of the fact, that there are beings from whom we are separated by as thin a partition as that which shut up poor Caspar from the living world. It is gratifying to learn, that "faith in God, and a hope in Providence founded on that faith," have at length found entrance into a heart that so much needed consolation. He is now, we are told, in the true sense of the word, a pious man. He speaks with devotion of God, and is fond of reading books of rational edification. His intellectual attainments are not now distinguished by any thing very remarkable. He does not discover a spark of fancy or genius. His imagination appears to have been as it were extinguished; but he shows both accuracy and acuteness of judgment, in all things which lie within the narrow sphere of his knowledge. In understanding a man, in knowledge and simplicity still a child, "he no longer retains any thing that is extraordinary, but his extraordinary fate, his indescribable goodness, and the exceeding amiableness of his disposition."

Such is the description given us of this unfortunate victim of a cruelty which appears as unaccountable as atrocious. Why was such care manifested to preserve a life from extinction, which it was deemed necessary for any vile reason to bury in the darkness of the grave? What remaining feeling of compunction, what other conceivable motive could restrain poor Caspar's gaoler from being the murderer of his animal life, as well as of his intellectual being? These and a hundred other questions very naturally suggest themselves, to which no answer can be given.

An attempt to assassinate Caspar in Oct. 1829, from which he narrowly escaped, warrants the supposition that some individuals are still living, upon whom his history would fix the brand of infamy. But that history is written only in a book which will not be opened till the secrets of all hearts shall be revealed.

Were not the main facts attested by such ample evidence, there are many points upon which incredulity might fix itself. That Caspar had been immured in his hole

long enough to affect the formation of his bones, is certain; but could he have been kept there from absolute infancy? Was his mind always the blank which it appeared to be on his first introduction to the world? Or had it been reduced to that state by diabolical artifice? What must have been the effect of the opiates by which he appears to have been periodically laid in utter insensibility, and of those long and dreamless slumbers, upon his intellectual faculties, if previously developed? Must they not have tended to reduce him to idiocy? Is it not conceivable that all memory and knowledge might thus have become effaced? Might not this have been the object and expectation of those who consigned him living to his sepulchre? And may not the attempt at assassination have been instigated by the discovery that the design had not been fully accomplished; that he was *not* reduced to idiocy; that his powers, though utterly dormant, were not destroyed; and by the fear that his extinguished recollections might yet come to life?

But it is useless to start these speculations. Viewed as a psychological phenomenon, poor Caspar affords some interesting illustrations of the process of education we all pass through in infancy, and of the dependence of the internal faculties, as regards their development, upon external objects, as well as some other points interesting to the physiologist. To these we cannot now advert. One valuable lesson, however, all may derive from the perusal of the narrative: it should make us *thankful for our childhood*, and teach us to adore the wisdom of God, as conspicuous in that beautiful order in which the powers of our nature are successively and harmoniously developed, each stage being preparatory to the next, and gently melting into it, and every season of life having its own proper knowledge, business, and happiness. Let "the youth without childhood" teach us how blessed a thing it is to have been a child.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 366.)

The presbytery of Dunagall was constituted by an order of the Synod in 1732. The original members were James Anderson, John Thomson, Adam Boyd, William Orr, and William Bertram. Two or three of these had previously belonged to the presbytery of New Castle, and had now a commanding influence in the newly formed presbytery; and it appears they thought it necessary to be even more explicit than they had formerly been, in drawing up a formula that should avoid the ambiguity of the adopting act. The title of a paper to which every ministerial member was required to put his name, or otherwise solemnly to adopt, was—"A Formula, wherein to subscribe and adopt the Westminster Confession of Faith and Catechisms." The formula was as follows:—

"I having seriously read and perused the Westminster Confession and Catechisms, do declare, in the sight of God and all here present, that I do believe and am fully persuaded that, so far as I can

discern and understand said Confession and Catechisms, they are in all things agreeable to the word of God—taking them in the plain and obvious sense and meaning of the words—and accordingly I do acknowledge them as the confession of my faith, and do promise, through divine assistance, forever to adhere thereunto.

"I also believe the Directory for the exercise of Worship, Discipline, and Government, commonly annexed to said Confession, to be agreeable to the word of God, and do promise to conform thereunto in my practice, as far as in emergent circumstances I can attain unto."

It is curious to observe, in perusing the minutes of the Synod from the time of the adopting act (1729) to the separation of the contending parties in 1741, how differently the Westminster Confession, Catechisms, and Directory, are spoken of at different times. At one time, they are referred to as the constitution of the church, without any qualification. At another time, when their adoption is mentioned, care is taken to note the *manner* in which they had been received—pointing clearly to the tenor of the adopting act. Probably this difference is to be accounted for, in some instances, from the views entertained of these formularies by the individuals who were reported to have subscribed them, but generally from the character of the dominant party, present in the Synod when the several records were made. At length, in 1736, a minute appears, which shows clearly the great and increasing dissatisfaction which had existed for the previous seven years, in consequence of the equivocal character of the first part of the adopting act. The minute stands thus:—

"An overture of the committee upon the supplication of the people of Paxton and Derry was brought in, and is as followeth—That Synod do declare, that inasmuch as we understand that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod, contained in the printed paper relating to our receiving or adopting the Westminster Confession and Catechisms, &c. That in order to remove said offence, and all jealousies that have arisen, or may arise, in any of our people's minds, on occasion of said distinctions and expressions, the Synod doth declare that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to the said distinctions. And we do farther declare, that it was our meaning and true intent, in our first adopting of said Confession, as may particularly appear by our adopting act, which is as followeth—"All the ministers of the said Synod now present, (which were 8 in number) except one that declared himself not prepared, after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines of Westminster, and we unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith; except only some clauses in the 20th and 23d chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods, with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any case contrary to the Protestant succession to the throne of Great Britain.'

"And we hope and desire that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our good old received doctrines, contained in said Confession, without the least variation or alteration, and that they will lay aside their jealousies, that have been entertained through occasion of the above hinted expressions and declarations, as groundless. This overture approved *nemine contradicente*."

If our readers will compare this minute with the adopting act, as fairly and fully given in our last number (pages 364, 365) we think they will share in the difficulty we have felt, in reconciling the two statements with truth and fact. In the former statement it is declared that "the affair of the confession, after long debating, was agreed upon *in hæc verba:*" and then immediately the "expressions or distinctions in the first or preliminary act of the Synod," are recited;

and yet in this second statement these "expressions or distinctions" are declared to have made no part of the act, and that it was never supposed by the Synod that they did. It is indeed true, as we have shown in the pages referred to, that one part of the doings of the Synod, in regard to the adopting act, took place in the morning, and the other in the afternoon; but there is nothing to indicate that one part was not as much sanctioned as the other. We verily think that no judge, or jury, that should be called to decide on the language of the document in question—the adopting act--would decide otherwise than it appears the good people had done, whose "jealousies" it was found necessary to remove. Why, it is reasonable to ask, was the long preamble of "expressions or distinctions" ever made, if it was to have no effect—if it was to be regarded as so much waste paper! Why especially was an order made, as was done in 1735, "that each presbytery have the WHOLE adopting act inserted in their presbytery book?" We confess we have been surprised and grieved at what to us appears an inexplicable inconsistency between the averments in these two deliberately prepared papers of our ancient Synod—The more so, because we think there are pretty strong indications that even after this the whole of the adopting act—the former part as well as the latter—was kept in view, in the matter of subscription. Not to mention other presumptive evidence that such was the fact, it appears from the records, that as soon as "the New Brunswick brethren," as they were called, withdrew from the Synod in 1741, the first thing done by the Synod, was to make a new act relative to the subscription of the Westminster Confession and Catechisms, without any qualification whatsoever; and ordering that this subscription be made by all the members of Synod, elders as well as ministers, and that it should be required of all elders at the time of their ordination. On the other hand, the first act of the Synod of New York in 1745, was expressed in these words—"They agree that the Westminster Confession of Faith, with the Larger and Shorter Catechisms, be the publick Confession of their Faith, in such manner as was agreed unto by the Synod of Philadelphia in the year 1729." How lamentable is the state of a church in which there is such a real contrariety of feeling and opinion, that the records of its judicatories, when taken singly, do not exhibit facts correctly; a state in which unanimity is affirmed, and thanksgivings offered to God for its existence, when subsequent events and records show that it did not really exist! Happy had it been, if this evil had never occurred since the existence of the General Assembly. But can any one familiar with the records and doings of that judicatory for the last five years, affirm with truth that this evil has not occurred within that period? We think not.

With a view to show the unhappy influence in our church of the commixture in it of Presbyterianism and Congregationalism, we have now examined our ancient Synodical records till the causes began to operate which resulted in the memorable rent or division of 1741. Here a question of some importance arises—What influence in producing that rent is justly attributable to the commixture contemplated? We answer, we do not believe that a discordance of opinion on the subject of church government can justly be assigned as the *primary* cause of that rent. The old Synod did indeed charge on those who withdrew from it a want of strict attachment to the Westminster Formularies; but this

was immediately and indignantly denied and repelled; and the records of the New Brunswick Presbytery, which at first embraced all that withdrew, show as strict an adherence to the whole of the Westminster creed and church order, as those of the old Synod. It was not till four years after the great schism, that the Synod of New York was formed, in whose records is found the quotation we have made above; and which it is believed was there introduced to gratify the known Congregationalists, who at that time joined the party. We shall have occasion to show this more distinctly in the sequel. On the whole, we are inclined to believe that the schism would have taken place, much as it did, if there had not been an individual of the Synod who was partial to the Congregational system; although, as we have stated, a portion of Congregationalism was introduced in the Synod of New York, by the influence of the same leading members who had promoted it in the Synod of Philadelphia, before their separation from that body. We have examined this subject with much care, and we think it may be useful to state, briefly, what appears to us to be the facts of the case, as ascertained from the records of the hostile Synods, and from the minutes of the Presbytery of New Brunswick.

A determined resolution to endeavour to awaken the Presbyterian Church from a state of great declension in vital piety—a state of apathy in feeling and formality in practice, while yet no corruption in doctrine was avowed or apparent—here, we believe, was the real origin of those measures which terminated in severing brethren, who, notwithstanding their real differences about church government, and much uneasiness which was occasioned and nourished by this cause, might have continued, as they long had done, to bicker, like those who are unequally yoked together in the marriage relation; and who, notwithstanding, reject and repel every idea of separation. The prominent individual who first attempted reformation, was the Rev. Gilbert Tennent, a son of the William Tennent, whose renunciation of Episcopacy we have already noticed. His first effort was by an overture brought into the Synod in 1734,* to which professor Miller refers in his first letter, (p. 7.) This overture, the records

* There is so much that is excellent in this overture, relative to the duty of ministers of the gospel, in regard to their preaching and pastoral visitations, and indeed to all that pertains to their sacred office, that we determine to insert it entire. It is as follows—

"Mr. Gilbert Tennent, having brought some overtures into the Synod, with respect to the tryals of candidates both for the ministry and the Lord's supper, yt there be due care taken in examining into the evidences of the grace of God in them, as well as of their other necessary qualifications, the Synod doth unanimously agree, That as it has been our principle and practice, and as it is recommended in the Directory for worship and government, to be careful in this matter, so it awfully concerns us to be most serious and solemn in the tryals of both sorts of candidates abovementioned. And this Synod does therefore, in the name and fear of God, exhort and obtest all our Presbyteries to take special care not to admit into the sacred office, loose, careless and irreligious persons, but yt they particularly enquire into the conversations, conduct and behaviour of such as offer themselves to the ministry, and that they diligently examine all the candidates for the ministry in their experiences of a work of sanctifying grace in their hearts; and yt they admit none to the sacred trust yt are not, in the eye of charity, pious Christians. And the Synod does also seriously and solemnly admonish all the ministers within our bounds, to make it their awful, constant and diligent care to approve themselves to God, to their own consciences and to their hearers, serious faithful stewards of the mysteries of God, and of holy and exemplary conversations. And the Synod does also exhort all the ministers within our bounds, to use due care in examining those they admit to the Lord's Supper. This admonition was approved by the whole Synod.

And the Synod does further recommend unanimously to all our Presbytrys to take

say, was *unanimously* adopted: and what minister of the gospel, we ask, without bringing an imputation on his character, could openly vote against it? Yet there is much subsequent evidence that the *unanimity* of the Synod was only in the *vote*, and not in the *hearts*, of many of the members—an occurrence, we fear, by no means singular in the highest judicatory of our church. It is apparent from the Synodical minutes of the very next year, that the injunctions of the overture had been but partially regarded; yet its friends had influence enough to obtain another act to reinforce it. But it also appears by the minutes of the same year, that controversy had already arisen in the church, and was likely to break out into open hostility —perhaps had already done so— With a view to prevent it, or to regulate it, the Synod passed the following resolution:—

effectual care, yt each of their ministers are faithful in the discharge of their awful trust. And in particular, that they frequently examine, with respect to each of their members, into their life and conversation; their diligence in their work; and their methods of discharging their ministerial calling. Particularly yt each Presbry do, at least once a year, examine into the manner of each minister's preaching. Whether he insist in his ministry upon the great articles of Christianity, and in ye course of his preaching recommended a crucified Saviour to his hearers, as the only foundation of hope, and the absolute necessity of ye omnipotent influences of the divine grace to enable them to accept of this Saviour: whether he do in the most solemn and affecting manner he can, endeavour to convince his hearers of their lost and miserable state whilst unconverted, and put them upon the diligent use of those means necessary in order to obtaining the sanctifying influences of the Spirit of God: whether he do, and how he doth, discharge his duty towards the young people and children of his congregation, in a way of catechising and familiar instruction: whether he do, and in what manner he doth, visit his flock and instruct them from house to house. And the Synod hereby orders, yt a copy of this minute be inserted into the books of each of our Presbytrys, and be read at every of their Presbyterial meetings, and a record of its being read minuted in said books at the beginning of every session, and that there be also an annual record in each Presbry book of a correspondence with this minute. And in case any minister within our bounds shall be found defective in any of the aforementioned cases, he shall be subject to the censure of the Presbry; and if he refuse subjection to such censure, the Presbry are hereby directed to represent his case to the next Synod. And ye Synod recommends to each of the ministers within our bounds to be as much in catechetical doctrines, as they in prudence may think proper.

"Upon a motion made by a member, the Synod do agree that if any of our members shall see cause to prepare any thing for the press, upon any controversy in religious matters, that before such member publish what he hath thus prepared, he shall submit the same to be perused by persons to be appointed for that purpose; and that Messrs. Andrews, Dickinson, Robert Cross, Pemberton, and Pierson, be appointed for this purpose in the bounds of the Synod to the northward of Philadelphia; and Messrs. Anderson, Thomas Evans, Cathcart, Stevenson, and Thomson, in the bounds of the Synod to the southward of Philadelphia—any three of each committee to be a quorum—approved."

Mr. Gilbert Tennent was not present at the meeting of the Synod this year (1735), nor in that of the next following year. We know not why he was absent for these two years in succession, nor have we *direct* documentary evidence to show, what nevertheless we do not doubt, that he was principally concerned in travelling through many of the congregations within the bounds of the Synod, and preaching wherever he could get an opportunity, or collect a congregation, and this without consulting the pastors of the flocks that he addressed, and often in opposition to their known wishes—Of this practice, loud and earnest complaints were soon made to the Synod. Mr. Tennent and his coadjutors, however, still pursued their purpose—their purpose to awaken and alarm the churches, if possible, and to stir them up to prayer and repentance; to reprove formal-

ists in religion, to bring sinners to the Saviour, and to promote in all a spirit of vital godliness and animated piety. These efforts were violently opposed; and in the annual meetings of the Synod each of the contending parties sought to enlist on its side the acts and decisions of the highest ecclesiastical court. In these attempts each party was in its turn partially successful, but the balance of synodical authority greatly preponderated against Mr. Tennent and his adherents.

Principally with a view, we doubt not, to concentrate the strength of his party, and give system to their efforts, he and his friends prevailed on the Synod of 1738 to set off a number of the members of the presbyteries of New York and Philadelphia, and to erect them into a new presbytery, to be denominated the presbytery of New Brunswick. Having now an organization favourable to their purpose, the *New Lights*, as they were called, in order to promote the general design of awakening and alarming the churches, as well as of supplying vacant congregations which were very numerous, sought out young men of piety and popular talents, and without submitting them to an examination by a committee of the Synod, agreeably to an order made the very year the presbytery was constituted, they licensed them to preach, as soon as in the judgment of the presbytery they were properly qualified for their sacred work.

On a review by the Synod, of the presbytery book (in 1739), the act by which the first individual, a Mr. John Rowland, had been licensed without a Synodical examination, was pointedly condemned, and the presbytery were "admonished to avoid such devisive practices for the future," and the Synod added—"We do determine not to admit the said Mr. Rowland to be a preacher of the gospel within our bounds, nor encourage any of our people to accept him, until he submit to such examinations as were appointed by this Synod for those that have had a private education." But the presbytery, no doubt anticipating something of this kind, had previously taken care to lay before the Synod, in a formal paper prepared for the purpose, their objections to the act, for a disregard of which they were censured; as well as of that by which the members of one presbytery were forbidden to preach within the bounds of another, unless authorized by the latter presbytery, or invited by some of their members—thus endeavouring to make it appear, that they were censured only for that against which they had protested. The presbytery also immediately protested again, when, at this Synod, the former prohibitory act, relative to the licensure of candidates for the gospel ministry, was renewed and reinforced. The Synodical records state, that "Mr. Gilbert Tennent protested in behalf of himself, and such as should join with him, viz. William Tennent, Sen., William Tennent, Jun., Samuel Blair, Eleazer Wales, Charles Tennent, ministers; Thomas Worthington, David Chambers, John Weir, elders, against the abovementioned, respecting the trial of candidates."

In the latter part of this year (Nov. 1739) the celebrated evangelist, the Rev. George Whitefield, made his second visit to America, (he had the year before been in Georgia) and for the first time preached in the eastern and central British colonies. He was wonderfully and widely instrumental in awakening an attention to religion—His popular eloquence was a prodigy, and a divine influence seemed to attend his preaching wherever he went. But it is to be observed, that for more than

five years before Mr. Whitefield came to their aid, Mr. Tennent and his coadjutors had, in the Presbyterian church, been pursuing the same object by which he was animated, and with very considerable success.

The annual meeting of the Synod in 1740 was principally employed in attempting to reconcile the adverse parties. The minutes of that meeting consist largely, and indeed chiefly, of overtures, plans, and projects, for satisfying the litigants; of the abortive results in which they all terminated; and of the protests which "the New Brunswick brethren" entered against every act and measure by which any of their proceedings were condemned or censured—No less than fifteen members of the Synod joined them in their last protest. In the course of these controversies it was admitted, that it was the prerogative of presbyteries to examine, license, and ordain gospel ministers, on such evidence of competent qualifications, as to any presbytery should appear sufficient and satisfactory; and that the ministerial standing of those thus licensed and ordained, was not to be denied or questioned. At the same time, the Synod declared that they had an undoubted right to judge of the qualifications of all whom they admitted to Synodical fellowship; and they declared they would admit none who had not submitted, or that should not submit, to the examination which they had prescribed. This was in effect saying to the New Brunswick presbytery—the men you have licensed and ordained may be preachers and pastors with you, but they shall never be so with us, till they submit to our rule, relative to examination. In this Synod, Mr. Gilbert Tennent and Mr. Samuel Blair laid in solemn charges of ministerial unfaithfulness against some of their fellow members. The Synodical record on the subject is as follows:—

"There being two representations brought into the Synod by Mr. Blair and Mr. Gilbert Tennent, representing many defects in our ministry, that are matters of greatest lamentation, if chargeable upon our members. The Synod therefore solemnly admonish all the ministers within their bounds, seriously to consider the weight of their charge, and as they will answer it at the great day of Christ, to take care and approve themselves to God, in the instances complained of. And the Synod do recommend it to the several presbyteries, to take care of their several ministers in these particulars."

It was during this year (1740) and the former part of the following one, that, at the instance of Mr. Whitefield, Mr. Gilbert Tennent performed his memorable preaching tour through the New England States, in which the effects of his publick addresses were perhaps more permanently effective than those of Whitefield himself. "The power of God seemed to attend him wherever he went"—said the late excellent Dr. Sproat to the writer—when speaking of the preaching of Mr. Tennent at New Haven, at the time the Dr., while a student in Yale College, received those religious impressions which terminated in his conversion, and the devotion of himself to the ministry of the gospel. Mr. Tennent's preaching produced the same effect on the writer's own father, when a member of Cambridge College, in December 1740.

It is well known that the controversies and collisions of which we have been speaking, came to a crisis, at the annual meeting of the Synod in 1741. By this time, the great revival of religion, (for so we have always considered it) in the promotion of which Mr. Gilbert Tennent, and Mr. Whitefield, were at first chiefly instrumental, was nearly at its height. It was now favoured and advocated by many eminent and ardent friends, both of the clergy and the laity, among the Congregationalists of

New England, and the Presbyterians in New York, New Jersey, Pennsylvania, Delaware, and Maryland. It also had, among men of distinction, many enemies, whose opposition was determined and frequently violent. That both parties were, in several respects, exceedingly erroneous and culpable, why should any one deny? when the best men, on both sides, eventually and sorrowfully confessed that such was the fact. In the height of the controversy the *old side* men charged the *new lights* (such were the appellations by which the opposite parties were known) with all the wild extravagance and fanaticism of which James Davenport was the principal example, and for a time the ardent promoter; although Whitefield, and Tennent, and Dickinson, and Edwards, the champions of the revival, were as much opposed, as those who reviled the whole work, to the fanatical excesses by which, in some places and instances, it was attended. These good men spoke, and wrote, and laboured earnestly, to separate the precious from the vile, to distinguish the operations of the Spirit of truth, from the delusions and wild vagaries of heated human imaginations, and the subtlety of the great adversary of souls. Still, it cannot be denied that several of the New Lights, and especially Gilbert Tennent, provoked by the opposition they met with denounced, with an intemperate zeal which they afterwards acknowledged and lamented, the whole body of the old side advocates, as Pharisaical formalists and opposers of all genuine piety.

As soon as the Synod of 1741 was convened, a question was agitated, as to those who had a right to sit and act as members—the men whom the New Brunswick presbytery had ordained being excluded by a previous decision of the Synod; and they who had ordained them in opposition to a known rule, and who had in other respects disregarded Synodical injunctions, being, in the opinion of a number, no longer entitled to a seat, or worthy of the confidence and society of their brethren. This was set forth in a long "Protestation, presented to the Synod, June 1, 1741," and subscribed by twelve ministers and eight elders.* It was this protestation that proved the great stumbling block of the New Lights. They viewed it as containing an attack on their character and principles, which, till renounced, should preclude all concert in ecclesiastical action between them and its authors: and they never would and never did consent to a union with the old Synod, till that Synod had declared, that *as a body* they had never adopted this protestation—a declaration which we see not how any one, who now peruses their records with impartiality, can reconcile with truth and candour. The protestation was introduced and concluded with great solemnity. After a preamble, it commences thus—"Reverend fathers and brethren—We hereby humbly and solemnly protest, in the presence of the great and eternal God, and his elect angels, as well as in the presence of all here present, and particularly to you reverend brethren, in our own names and in the names of all, both ministers and people, who shall adhere to us, as follows" —It then goes on, through three folio pages of closely written manuscript, to describe, denounce, and protest, against the acts, and doings, and principles, of their op-

* The names of the protesters were—"Ministers; Robert Cross, John Thomson, Francis Alison, Robert Cathcart, Richard Zanchy, John Elder, John Craig, Samuel Cavan, Samuel Thomson, Adam Boyd, James Martin, Robert Jamison; Elders; Robert Porter, Robert M'Knight, William M'Culloch, John M'Euen, Robert Rowland, Robert Craig, James Kerr, Alexander M'Knight."

ponents. After enumerating, under seven specifications, the things which they consider as offensive and censurable, they say—"For these and many other reasons, we protest before the eternal God, his holy angels, and you, reverend brethren, and before all here present, that these brethren have no right to be acknowledged as members of this judicatory of Christ, whose principles and practices are so diametrically opposite to our doctrine and principles of government and order, which the great King of the church hath laid down in his word"—They then state distinctly the reasons and considerations which, in their judgment, render it wrong, and preposterous in the extreme, that those whom they oppose should any longer be considered and treated as members of the Synod, and conclude the whole with the signature of their names.

The record made when this protestation was read in the Synod is as follows:—

"A protestation was brought in by Mr. Cross, read and signed by several members, which is kept *in retentis*. [It is copied at the end of the book.] Upon this, it was canvassed by the former protesting brethren [the New Lights] whether they, or we, were to be looked upon as the Synod. We maintained that they had no right to sit, whether they were a majority or not—[this was one of the points maintained in the protestation]. Then they motioned that we should examine this point, and that the major number was the Synod. They were found to be the minor party, and upon this they withdrew. After this the Synod proceeded to business."

Such is the record of a schism which continued for seventeen years. The whole of the presbytery of New York were absent from this meeting of Synod; and we think there is much reason to suspect that their absence was not a matter of necessity but design.

The following day the Presbytery of New Brunswick met, and their first minute is as follows:—

"At a meeting of the presbytery held at Philadelphia, *pro re nata*, June 2d, 1741, —*ubi p. p. sederunt* Messrs. G. Tennent, William Tennent, Jun., Eleazer Wales, John Rowland—Elders, David Chambers, James Henderson; together with correspondents, Messrs. William Tennent, Sen., Samuel Blair, Charles Tennent, David Alexander, Alexander Hutchinson, Alexander Craighead, Richard Treat—Elders, John Ramsey, Samuel Jarvis, Francis Alexander, William M'Cray, Thomas Flemmings, Robert Walker. Mr. G. Tennent chosen Moderator, and John Rowland, Clerk, pro tempore—Post meridiem—Whereas the aforementioned New Brunswick presbytery and correspondents have all along hitherto been in a state of union with the other ministers in these parts of the world, who are professedly of the Presbyterian persuasion, as joint members with them of one united Synod; and whereas the greater part of the other members of said Synod, with us in Synod met, did yesterday, without any just ground, protest against our continuing members with them any longer, and so cast us out from their communion. The presbytery and correspondents thus turned off and protested against, first came together to consider how they ought to conduct themselves in their present circumstances, for the fulfilling the work and charge committed to them by the Lord Jesus Christ, as ministers and rulers in his house: and they do agree to declare, that the aforesaid protestation of their brethren against them is most unjust and sinful: and do moreover agree that it is their bounden duty to form themselves into two distinct presbyteries, for the carrying on the government of Christ's church; and do accordingly agree and appoint that Mr. William Tennent, Sen., and Mr. Richard Treat, be joined to the standing presbytery of New Brunswick: and that Mr. Samuel Blair, Alexander Craighead, David Alexander, and Charles Tennent, be a distinct presbytery, distinguished by the name of the presbytery of London Derry. Mr. George Gillespie, though not present now, having declared to us his willingness and desire of joining with us, is likewise appointed a member of said presbytery. Mr. Hutchinson having manifested his inclination to join with the presbytery aforesaid, but desiring some further time of consideration, his desire was granted; and it was likewise ordered that upon his application he shall be received as a member thereof—Appointed that the presbytery of London Derry meet upon the 30th of this inst., June, at Whiteclay Creek, and Mr. Blair to open the presbytery with a sermon. It is further agreed and appointed, that these presbyteries of New Brunswick and London Derry do meet at Philadelphia, on the 2d Wednesday of August next, in the capa-

city and character of a Synod—Mr. G. Tennent appointed to open the Synod by a sermon, at 3 o'clock, P. M.—Adjourned to 3 o'clock, afternoon—Concluded with prayer."

The next day after the preceding record was made, we find the following—

"Inasmuch as the ministers who have protested against our being of their communion do at least insinuate false reflections against us, endeavouring to make people suspect that we are receding from Presbyterian principles, for the satisfaction of such Christian people as may be stumbled by such false aspersions, we think it fit unanimously to declare, that we do adhere as closely and fully to the Westminster Confession of Faith, Catechisms and Directory as ever the Synod of Philadelphia [did], in any of their publick acts and agreements about them—Mr. Blair, appointed to draw up an account of the differences in our Synod for some years past, which have at last issued in this separation, against the time of our meeting in Synod, that it may be prepared for the publick, if need be—Mr. G. Tennent appointed to write an answer to the protest made by our brethren, wherein things are most unjustly represented."

The above statement, relative to the Westminster Confession of Faith, Catechisms and Directory, is verified by the records of the N. Brunswick Presbytery, from the time it was constituted, in 1738, till it became a part of the Synod of N. York, in 1745. The whole of the proceedings of this Presbytery were strictly Presbyterian; nay, they sometimes exercised a higher toned Presbyterianism than can easily be justified. They not only required the adoption of the Westminster formularies without any qualification, and appointed renewed trials and a second Latin Exegesis at ordinations, but they claimed a right to determine what salaries their members should receive from the people who called them; and in one instance directed an addition to be made to a salary that was proposed. It is evident, therefore, that the love of Congregationalism, or lax Presbyterianism, was not the cause of their separation from the old Synod.

On the other side, the most strenuous advocates of Congregationalism, Mr. Dickinson, Mr. Pierson, and Mr. Pemberton, and indeed the whole Presbytery of New York, which was then the nursery of Congregationalism, retained their connexion with the old Synod, and appear to have been in great esteem in that body—although constantly pleading and proposing measures for the readmission of the New Brunswick brethren, till the year 1745. And when, at this period, they withdrew and joined those who had seceded four years previously, they probably did it, not with the expectation of fostering Congregationalism, but from their attachment to Mr. Whitefield, and their love of the revival of religion, which he and Mr. Tennent had been instrumental in producing, and which the New Brunswick brethren generally, were now, in common with themselves, earnestly labouring to promote. They had influence enough, when the Synod was formed, to get a reference introduced to their favourite adopting act of 1729, of which, as we have seen, Mr. Dickenson was probably the projector and author; and to this the others consented, with a view, doubtless, to consolidate the strength of the whole party that stood as advocates of the revival of religion. But the whole proceedings of the Synod of New York, while acting in a separate capacity, were as strictly Presbyterial as those of the Synod of Philadelphia. The truth is, it became a point of importance for each party to satisfy the publick that they were real Presbyterians; and thus the rival Synods were sentinels on each other, in this particular—One known Congregationalist, at least, the Rev. Jedediah Andrews, and we believe several others, remained with the old Synod: and the Synod itself corresponded, in the most friendly manner, with the Congregationalists

of Connecticut. In every view of the subject, therefore, the opinion we have expressed, that it was not a difference about church government, so far as Presbyterianism and Congregationalism were connected with that topick, but an effort to awaken a slumbering church from a state of spiritual lethargy, and the effects of that effort (in which human passions, and infirmities and errors too often appeared) that produced the division of the Presbyterian church, which began in 1741, and continued till 1758.

We are now prepared to notice what we take to be two errors in the statements contained in Professor Miller's first letter—The first is found in the following sentences.

"It is due to candour to say, that the Congregational part of the ministers, and those who sided with them, appear to have been more ardent in their piety, than the strict Presbyterians. At any rate, it is undoubtedly a fact, that they urged in the judicatories of the church, with peculiar zeal, their wishes that great care should be exercised respecting the personal piety of candidates for the holy ministry; and that a close examination on experimental religion should always make a part of trials for license and ordination."

The error of this statement consists in representing the Congregationalists as *leaders*, which none of them were, and only a part of them *followers*, in the efforts made to awaken a spirit of piety in the Presbyterian church, and to guard that church against the introduction into her ministry of men unacquainted with experimental religion. Mr. Gilbert Tennent was the original proposer and advocate of both these measures; and neither he nor those who were associated with him in the original Presbytery of N. Brunswick, were Congregationalists by education, nor, so far as is known, by choice or preference; unless Mr. Wales was an exception, and of this there is no evidence. Besides Mr. Wales, his first associates were his brother William, John Cross, and Samuel Blair; and the additions that were made to the Presbytery up to the year 1745, were chiefly native Irishmen,—as his father, and brother Charles, and Samuel Finley, with several others. Mr. Treat, who was an early and active member, was, we believe, from New England; but he never appears to have been partial to Congregationalism.* In military phrase, the battle was fought and the victory won, before the Congregationalists became *open* and *avowed* auxiliaries of the New Brunswick Presbytery. We have seen that others joined them, and that a Synod was formed, while as yet the leading Congregationalists, Dickinson, Pierson and Pemberton, with the whole Presbytery to which they belonged, had their standing in the old Synod, and were in fact caressed by that body. There is no doubt but that they wished well to the same cause in which Mr. Tennent and his associates were engaged, and laboured to promote it. But as we have said, they were not *leaders* but *followers* in this cause. As early, we believe, as 1742, Mr. Dickinson published his famous and excellent Dialogue; but who were its recommenders in the Presbyterian church, selected as having the most influence in it? They were Gilbert Tennent, William Tennent, Samuel Blair, Richard Treat, Samuel Finley and John Blair—all, except one, Irishmen, either by birth, or by parentage;

* The writer was informed by his father, who was a cotemporary of Mr. Treat, that this excellent man was one of Mr. Whitefield's converts. Mr. Treat had been a settled pastor for some time, when the preaching of Whitefield convinced him that he had never known any thing of experimental religion. He was greatly embarrassed and distressed, and asked the opinion of Mr. W. whether he should continue to preach or desist. Whitefield advised him to continue. He did so, and soon became comfortable in his own mind, and a man of exemplary piety and great ministerial usefulness.

and all, without exception, as real and firm Presbyterians as any in the Synod of Philadelphia. The truth is, that both among Presbyterians and Congregationalists, and quite as many among the latter as the former, the Whitefieldian revival of religion had bitter enemies—as well as ardent friends. The government of Yale College, of which Mr. Clap was then president, as well as the government of the colony of Connecticut, was hostile to the revival. David Brainerd, now celebrated as a pattern for missionaries, was, for a single indiscreet speech, inquisitorially sought after and ascertained, expelled from Yale, and could never obtain a restoration. Mr. Finley, afterwards Dr. Finley, and president of the college of New Jersey, for travelling and preaching in Connecticut, was taken up, under a law of the colony, and handed from one constable to another, till he was carried out of the colony.* Professor Miller's error appears to have proceeded from taking for granted, what indeed the members of the old Synod endeavoured to have believed, (but which their opponents always strenuously denied) that they, and *they only*, were the strict Presbyterians. That such was not the fact, we think we have conclusively shown. A native Irishman, and a strict Presbyterian, was the first mover of reformation in the Synod of Philadelphia. Those who openly joined him, when opposed and cast out, were mostly of the same character, for four successive years. Then they were openly joined by Congregationalists—who, no doubt, loved their cause from the first, and did something to promote it, but who, till this period, remained in connexion and esteem with the adversaries of those with whom they at last formed a connexion. Such we think is the fair statement of facts—We verily believe, after a laborious investigation, that, as stated above, the Synod of New York were as strictly Presbyterial as the Synod of Philadelphia. In both Synods, there were a few who retained Congregational predilections, but in neither, after the separation, did these few individuals oppose the wishes and the doings of the large majority, who were in feeling and principle, as well as in practice, friends to strict Presbyterian government.

For want of space, we are reluctantly obliged to defer our notice of Professor M.'s second error, till our next number.

(*To be continued.*)

* A pupil of Dr. Finley, the late Ebenezer Hazard, Esq., informed the writer, that as soon as Dr. Finley had paid the penalty of the law, by being carried out of the colony, he mounted his horse and rode back again.

Literary and Philosophical Intelligence, etc.

Napoleon.—It appears by the last accounts from Paris, that the statue of this extraordinary man is about to be replaced, on the column composed of the cannon which he took from the hostile armies which he defeated. It may be interesting to see, in the following table taken from a French paper, the events and dates by which his life and death were distinguished.

Napoleon born	Aug. 15, 1769
Entered the school at Brienne	1779
Passed to that of Paris	1783
Lieut. in the 1st of Artillery at La Fere	Sept. 1, 1785
Captain	Feb. 6, 1792

Major	Oct. 19, 1793
General of Brigade	Feb. 6, 1794
General of Division	Oct. 16, 1795
General in Chief of the Army, Interior	Oct. 26, 1795
General in Chief of the Army of Italy	Feb. 23, 1796
First Consul	Aug. 13, 1799
Consul for Life	Aug. 2, 1802
Emperor	May 18, 1803
Crowned	Dec. 2, 1804
First abdication at Fontainbleau	April 11, 1814
Mounts the throne again	March 20, 1815
Second abdication	June 22, 1815
Landed at St. Helena	Oct. 16, 1815
Died	May 5, 1821.

Chloride of Soda is said, in the London Lancet—a medical work—to be an effectual cure for a *burn*. It is stated in that journal, as an example, that an attorney in attempting to put out the flames that had attacked the curtains of his bed, got his hands burned, blistered, but not broken. He sent for a couple of quarts of the lotion, (4 oz. of the solution to a pint of water) had it poured in soup plates, wrapped his hands in lint, as no skin was broken; and so kept them for some time. Next morning he was so perfectly well that only one small dried patch of burn remained; yet an hour and a half had elapsed before the application. It is added that the same remedy is sufficient to heal scalds and a black eye.

	Houses.	*Inhabitants.*
In London there are	174,000	1,400,000
Paris	45,000	774,000
Naples	40,000	360,000
Vienna	7,500	300,000
St. Petersburgh	9,500	450,000

Mount Vesuvius has been in a state of eruption since the 28th of May, and is daily thronged with thousands, many of whom pass the night at the brink of the crater; among them are considerable numbers of English. At about fifty paces from the burning bed of lava, booths are erected for supplying refreshments.

A Petrifaction.—Baron Steuben died of apoplexy at Steuben, Oneida Co. N. Y. in November, 1795. Agreeably to his request his remains were wrapped in his cloak, enclosed in a plain coffin, and deposited in a grave without a stone. Many years after, we learn by a memoir in the N. Y. Com. Advertiser, his body was disinterred for the purpose of burial in another place, and it was found to have passed into a state of complete petrifaction, and is believed to remain in that state of preservation to this day. The features of his face were as unchanged as on the day of his interment.

Beech Trees proof against Electrical Fluid.—A correspondent of the American Farmer states, that it is a very common opinion among surveyors and woodsmen of the western states, that the beech tree possesses the non-conducting power ascribed to the cedar. "I presume," says he, "I have passed a hundred oaks which have been stricken, and although beech is more common than any other timber, I have not discovered one of that kind."

The Holy Bible in Canton.—A second edition of the Bible has recently been published at the Anglo-Chinese College, Malacca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks.

Ten Miles of Paper.—Paper used to be sold by the sheet, the quire, or the ream; but in "the march of improvement," stationary will not remain stationary, and so it is now sold by measure. The following order was received from a pottery firm the other day. The writer, it will be observed, gives his orders with as much indifference as though they were not at all extraordinary:—"Gentlemen—Please to send us ten miles of your best printing tissue paper, in length; 6 miles to be 30 inches broad, 4 miles, 22 inches broad—to be wrapped on wooden rollers, according to the plan given to Mr. George Fourdrinier." The object of having the paper of such great length is, that it may be printed from engraved cylinders, in the same way as calicoes, &c.—*London paper.*

The first newspaper was printed in England in 1559, and is entitled "The English Mercurie," which, by authority, was imprinted at London, by Christopher Baker, her Highness's (Queen Elizabeth) printer.

Fredericksburg, (Vir.) Aug. 28.

Earthquake.—A smart shock of an earthquake was felt in this place about half past six o'clock yesterday morning, accompanied by a loud rumbling noise. Its duration was probably from ten to fifteen seconds. The vibration was very sensible, rattling the glass in the windows, and shaking the furniture in the houses. Many persons were considerably alarmed. It was indeed the severest shock remembered ever to have been felt in this place. Its course was nearly from west to east.

Fire Escape.—A late London paper gives an account of the trial of a very simple invention for rescuing persons from the chambers of houses on fire, when retreat by the staircase is cut off. The apparatus of a broad sheet of canvas, with numerous loop holes at the border, to admit the grasp of persons in attendance in the stretching of the sheet. The foreman and firemen of the Protector Fire Office, and a considerable number of scientifick and other persons were present. The canvas being stretched by the assistance of the firemen, a young man, sergeant of

police, and other persons, leaped several times from the roof and other parts of the house, and alighted in perfect safety. Several magistrates and distinguished persons witnessed the proceedings, and seemed convinced that, of every means of rescuing the inmates of houses, when on fire, from the risk of perishing in the flames, this simple canvas sheet is the most effective, the most portable, and the most certain of being adopted as an effectual life preserver.

Cream.—G. Carter, Esq., of England, has published a new method of obtaining cream from milk, by which more cream is obtained than in the common way. It is as follows: a four-sided vessel twelve inches long, eight wide, and six deep, is formed of zinc, having a false bottom at half the depth; and a perforated zinc plate made to fit the vessel and lie upon the false bottom.—Pour the new milk into the upper part of the vessel, and let it stand twelve hours; then through an aperture or "lip" left for the purpose, pour as much boiling water into the lower part, and let it stand twelve hours longer. The cream will be so thick that it might be lifted off with the thumb and finger; but the better way is to lift up the perforated plate by rings at the ends, and the cream is completely separated without being at all mixed with milk; from numerous experiments it appears that in this way, four gallons of milk will yield 4½ pints of "clotted cream," and 40 ounces of butter, being an increase of 12½ per cent. of cream and 11 per cent. of butter, over the common method.

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The following statistical information is furnished by the Stated Clerk of the General Assembly of the Presbyterian Church, along with the printed minutes of that body for 1833.

This portion of the Catholic Church of Christ in the world, under one general assembly of Bishops and Ruling Elders, styled Commissioners, which, with the Delegates from Corresponding Bodies, in May last, consisted of two hundred and seventy-four persons, comprehends, according to the returns now in my possession, twenty-two Synods; one hundred and eleven Presbyteries; eighten hundred and fifty-five ordained Bishops; two hundred and fifteen Licentiates, making two thousand and seventy preachers of the Gospel; two hundred and twenty-nine Candidates in a state of preparation for the ministry; twenty-five hundred churches: and two hundred thirty-three thousand five hundred and eighty Communicants. Our increase during the last year has been in Bishops, one hundred and twenty-five; in Licentiates ten; in Candidates, nine; in ordained and licensed preachers, one hundred and thirty-five; in Churches one hundred and nineteen; and in Communicants sixteen thousand two hundred and forty-two. The Communicants added on examination last year were twenty-three thousand five hundred and forty-six; being ten thousand six hundred and fourteen less than were reported in 1832, as added in the same way. Seven thousand two hundred and fifty-two were added last year by certificate from other churches, or passed from one of our congregations to another, being three hundred and sixty-six more than were received in the same manner in the year previous. The total of additions now reported is thirty-thousand seven hundred and ninety-eight. Of these, fourteen thousand five hundred and fifty-six, must be considered as equal to the number of persons who have deceased, or been dismissed or suspended, or who were at the time of making the reports in a state of transition from the care of one session to another, or who for some reason have not been reported as members: leaving, as above stated, the net gain of communicants of 1833, over the whole number of 1832, at sixteen thousand two hundred and forty-two. The baptisms now returned amount to twenty-one thousand eight hundred and twenty: of which six thousand nine hundred and fifty were of adults, fourteen thousand and thirty-five of infants, and eight hundred and thirty-five of persons not distinguished. The baptisms of 1832, exceeded those of 1833, by two thousand eight hundred and eighty-three. The funds reported as having been collected in the year preceding the meeting of the last General Assembly were, for missionary purposes, seventy-six thousand four hundred twenty dollars and thirty-nine cents; for defraying the expenses of Commissioners to the Assembly, four thousand six-hundred eighty-nine dollars and fifty-eight cents; for different Theological Seminaries, six thousand three hundred and eleven dollars and twenty-three cents; for the education of poor and pious youth, principally with reference to their becoming ministers of the gospel, forty-seven thousand one hundred fifty-three dollars and sixty-five cents; and for the Contingent Expenses of the Assembly, eight hundred ninety-two dollars and eighty-seven cents; which give a total of one hundred thirty-five thousand four hundred sixty-seven dollars and seventy-two cents collected for charitable uses.

This sum is less than the total for the same objects in 1832, by two thousand three hundred fifty-one dollars and sixty-seven cents. Eleven Presbyteries have made no returns of any collections; and

four have reported only on the Commissioners' Fund.

In all the Presbyteries there are several churches which have made no reports on any subject, for some time past; and some which have never returned so much as the number of their communicants since I have been Stated Clerk. Our statistics, however, are much more complete than they formerly were; and must be regarded as a near approximation to an exact statement of the numbers and operations of our whole body.

With lamentation that it should be necessary, we state the fact of the suspension of three of our ministers during the last year; two of these for intemperance in drink, and one for heresy in doctrine.

Latest intelligence from the River Niger.—The expedition fitted out in Liverpool about a year since, by a company of enterprising merchants for the purpose of navigating the river Niger, with a view of opening a communication between the interior of Africa and England, has not met with the success which all hoped would have resulted from an undertaking, in which nothing was wanting which prudent care and forethought could supply, to secure the objects of the voyage.

Two steam boats, built expressly for the purpose, one of wood, and the other of cast iron, the latter drawing but two and a half feet of water, were the means by which the object was to be effected. A brig of one hundred and seventy-six tons accompanied the steamboats, containing a quantity of coal and such articles of merchandise as would meet a ready sale with the natives, and assist them in their progress up the river.

These vessels were well manned and armed; mounting together, twenty-one guns, besides muskets, pistols, cutlasses and boarding-pikes, for every individual on board—a force sufficient to keep at bay the concentrated forces of all the petty sovereigns whose territories border upon the Niger, should they attempt to oppose the progress of the expedition.—Two officers of the royal navy accompanied the squadron at the request of the admiralty, for purposes of a scientifick nature; and a gentleman of talents volunteered his services as a surgeon and naturalist. Mr. Lairs, a distinguished merchant of Liverpool, acted as director and supercargo, and Richard Lander, the African traveller, as guide, interpreter and general adviser of the expedition.

Great interest has been felt in England as well as in the United States, for the success of this great undertaking, which was to open the hitherto inaccessible portions of that great continent, to the enterprise of the trading community.

This immense and luxuriant country, studded with populous cities, towns and villages, watered by the majestick Niger, which flows through it for two thousand five hundred miles, receiving as many tributary streams as our own Mississippi, presents many objects well worthy the attention of England as well as America; and truly has it been said by a writer in the United Service Journal, "What a field is here displayed for mercantile adventure! What an opening for the trade of Great Britain! What a market for her languishing manufactures! What a means of striking at the heart of the slave trade, by introducing civilization and industry across the very route of the principal Caffilas. What a harvest for geographical and other science, in exploring the Niger and its tributary streams. What an opportunity for missionaries to spread the light of the gospel! in the focus of idolatry and superstition. What a glorious chance of converting myriads of heathen nations; and of substituting for ignorance, cruelty and barbarism, the blessed doctrines of peace, good will and eternal salvation."

Publick expectation has been much excited by late accounts of the progress and hopes of the expedition. The last letters received in England from Mr. Lander were of the most cheering nature: but we have been favoured with the perusal of a letter, received on Tuesday last, from captain Pearce, of the Agenora, of this city, dated at Prince's Island, by which we regret to learn that the English adventurers had not succeeded in accomplishing the objects of their voyage; or at least they had met with unforeseen difficulties, which had greatly retarded its progress.

Mr. Lander, after being six months on the Niger, had only ascended the river as far as the mouth of the Tchadda, about two hundred and fifty miles from its mouth. This point was not reached without much fighting with the natives, who continually opposed his progress; and consequently he was unable to trade but little with them. The fatal disease which has arrested the progress of so many British adventurers, in attempting to explore these inhospitable regions, had made dreadful havock among his people. Twenty-three have died of sickness—which compelled the expedition to remain at the mouth of the Tchadda, until they could obtain a reinforcement of men, as well as provisions suited for the voyage. For this purpose Mr. Lander had left the steamboats and descended the river Nun, where he procured new recruits and a supply of provisions, and was then on his way back in the schooner Dove, the tender of the Agenora; which vessel was to convey him to Brass Town, in the Brassa country, a few miles from the coast, where, after assisting captain Pearce in

getting in the cargo of the Agenora, (the latter having lost six men by sickness, and the supercargo, Mr. Joseph B. Anthony, having been accidentally killed by the bursting of a gun,) he intended pushing up the Niger with all despatch, in order to rejoin his companions.

Hopes may therefore be indulged of the ultimate success of the expedition. Should it fail, it will not be for the want of any exertion which can be made by skill, industry and perseverance.—*From the Providence Literary Journal.*

Religious Intelligence.

Few if any of our readers but must have heard of the decision lately made by the High Court of Errors in New Jersey, relative to a controversy among the Friends or Quakers—the Orthodox on one side and the Hicksites on the other—relative to some property to which each party laid claim. The decision made, it appears, turned on the answer to be given to the question or inquiry—which of these parties is to be regarded as representing the real Quaker community, as ascertained from the principles and usages which have obtained among Friends, from the origin of that denomination? The decision, it is known, was in favour of the Orthodox; but few of our readers, probably, are acquainted with the facts established, and the scope of the pleadings employed, in the course of the trial. The principle, moreover, on which the decision was made, is of wide application, in all controversies about property among divided religious sects. We therefore think that the following article, taken from the Trenton Emporium, may properly be placed under the head of *Religious Intelligence*, and may afford interesting and profitable information to Presbyterians, and indeed to all religious denominations in our country.

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THE GREAT QUAKER CAUSE,

As it is termed, has been decided by the highest state tribunal. The interest taken by the community in the history and termination of this suit, will justify the space this brief statement occupies in our paper.

It is a matter of publick notoriety, that from the year 1823 to 1827, a difference of sentiment, either in relation to fundamental doctrines or important articles of discipline, had arisen among the society of Friends; which in the latter year produced a separation of the Society.—Prior to this separation, the two parties were known by the appellation of "Orthodox" and "Hicksites," the first from their alleged adherence to the faith of the early Friends; and the last from their partiality towards Elias Hicks, a favourite speaker with them, although they also claimed to believe with early Friends. Upon the separation, disputes about the large property held by the society naturally arose, to determine one of which, in 1828, this present suit was brought into Chancery.

A bill for relief was filed in the Court of Chancery, by Jos. Hendrickson complainant, against Thomas L. Shotwell defendant, to foreclose a mortgage given by the defendant to the plaintiff as treasurer of the preparative meeting of Friends for Chesterfield, for the sum of two thousand dollars. This sum was part of a trust fund, raised by contributions in 1790, by the members of the meeting, and placed under the control of trustees to be appointed by it. Hendrickson was the treasurer chosen by the Orthodox; the Hicksites had, since the separation, elected Stacy Decow treasurer, who claimed payment of the money, as the proper representative of the trustees.

Shotwell, who at that time was not a member of either society, finding himself thus placed between two fires, for his own safety, in 1829, filed a bill of interpleader, desiring that both treasurers might be brought into court, and each party there compelled to make out his title to the money. This brought the disputants face to face in court, where the right of property was to be determined on the question, "which is the true society of Friends?"

In showing forth, on behalf of the Orthodox, their exclusive right to that title, Hendrickson stated their belief to be "in

those doctrines always held and maintained by the society of Friends or people called Quakers; to wit:

First—Though they have seldom used the word "Trinity," they believe in the existence of the Father, the Son or Word, and the Holy Spirit—that the Son was God and became flesh—that there is one God and Father, of whom are all things—that there is one Lord Jesus Christ, by whom all things were made, and who was glorified with the Father before the world began, who is God over all blessed forever—that there is one Holy Spirit, the promise of the Father and the Son, the leader and sanctifier and comforter of his people, and that these three are one, the Father, the Word, and the Spirit.

Second—They believe in the atonement—that the divine and human nature of Jesus Christ, the Saviour, were united—that thus united he suffered; and that through his sufferings, death and resurrection, he atoned for the sins of men; that the Son of God in the fulness of time took flesh, became perfect man, according to the flesh, descended and came of the seed of Abraham and David, that being with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind; and that by him man receiveth and partaketh of these mercies; that he took upon him the seed of Abraham, and his holy body and blood was an offering and sacrifice for the sins of the whole world.

Third—They believe the Scriptures are given by inspiration, and when rightly interpreted are unerring guides, able to make wise unto salvation through faith in Christ Jesus—that the Spirit still operates on the souls of men, and in so doing furnishes the primary rule of faith; that the Scriptures must be secondary, in reference to this primary source whence they proceed; but as the dictates of the Spirit are always true and uniform, all idea and views which any person may entertain repugnant to the doctrines of the Scriptures, must proceed from false lights."

These being the doctrines of the present Orthodox, and by them alleged to have been held by early Friends;—Hendrickson proceeded to state what were the doctrines of the opposing party. He ascribes to them—

"First—They believe Jesus Christ was a mere man, divinely inspired, partaking more largely of that inspiration than other men; but that others, by resorting to the same means and exertions may receive as great a measure of divine inspiration—that he, and the apostles and prophets, cannot be, and have not been, set above other men—they disbelieve his partaking of the divine as well as human nature—that he is one and the same essence with God.

"Second—They deny the doctrine of the atonement, and contend that man may have access to his God, without any Mediator—they contend that the crucifixion and sufferings of Christ, if an atonement at all, were an atonement only for the legal sins of the Jews.

"Third—They deny the divine inspiration of the Holy Scriptures, and hold that they contain doctrines and injunctions which are incorrect, and that they are a mere shadow."

Stacy Decow, on behalf of the Hicksite party, in his answer to the bill of interpleader, filed by Shotwell, studiously avoids a detailed exposition of doctrines; alleging that "the society of Friends acknowledge no head but Christ, and no principle of authority or government in the church, but the love and power of God operating on the heart, and thence influencing the judgment, and producing a unity of feeling, brotherly sympathy and condescension to each other. The great fundamental principle of the society, the divine light and power operating on the soul, being acknowledged by all its members as the effectual bond of union, the right of each individual to judge of the true meaning of Scripture testimony relating to doctrines of Christianity, according to the best evidence in his own mind, uncontrolled by the arbitrary dictation of his equally fallible fellow-man, hath been, as well tacitly, as explicitly acknowledged by the society." He alleges, that the first difficulties and final separation grew out of an attempt "by a few individuals, (now of the Orthodox party,) who had long been continued in important stations, gradually and covertly attempting to assume and arrogate authority over brethren never delegated to them, and attempted to impose upon the Yearly Meeting a document, in a form designed to operate as a written creed, adapted to their peculiar views, and believed also to have been intended as an instrument of attack upon some faithful, worthy fellow-members, against whom they had conceived personal offence, and subversive of that freedom of thought and individual opinion, which the society of Friends had always cherished and maintained as an unalienable right."

Decow further insists, "that the questions and facts, set forth by Hendrickson in the original bill, in relation to the schism in the society of Friends, and discrepancies among them in regard to matters of faith and discipline, if they exist as is stated, which he by no means admits, cannot lawfully or equitably affect the right of the fund belonging to the said Chesterfield

Preparative Meeting—that the legitimate inquiry before the court respects the right of property, and that no court have a right to institute an inquest into the consciences or faith of members of religious societies or associations, or subject them to the ordeal of a creed prepared by those claiming adversely, in order to disfranchise or deprive them of their legal rights." He further describes the policy of the society of Friends, as being that of "a pure democracy, all its members having equal rights as brethren and sisters; neither ministers, elders, overseers, clerks, or other officers having any eminence over their brethren, in right, authority, rank, or privilege—and carries this principle of equality throughout all the ramifications of their government. "That all propositions, questions, or other matters properly submitted to any meeting, were to be determined by the voice of the majority present.

Each party gives its own version of the transactions immediately preceding and subsequent to the separation of the yearly meeting of Philadelphia, in 1827, in which there is less collision about facts, than about the motives and views that led to the facts.

Upon the matter thus presented to the Chancellor, the parties were referred to a master, before whom, all the facts considered material in the cause were to be made manifest. In glancing over nearly a thousand pages of evidence, taken before the master, we gather, that the principal points endeavoured to be maintained by the parties, were:

By the Orthodox.—Their belief, as set forth in the answer and original bill of Hendrickson—its identity with the belief of early Friends—the spurious character of the Hicksite doctrines, and their repugnance to those entertained by early Friends—that the separation of the society grew out of the attempt to spread the spurious sentiments on the one hand, and to suppress them on the other—and that the Hicksites were unsound and unlike ancient Friends in belief, and seceders by their own acts; that the society of Friends were never, in their meetings, governed by the voice of the majority, but by the sense of the meeting gathered by the clerk.

By the Hicksites—That their belief and that of early Friends were the same, and that they believed in the Scriptures, both of which points they maintained in so many words, without permitting themselves in more trivial particulars, to be dragged into details, expositions or explanations. That they were not separatists or seceders, but were composed of a majority of the Friends belonging to the Philadelphia yearly meeting. That they were not followers of Elias Hicks, but of George Fox: that there was no power in temporal courts to inquire into spiritual things, and they therefore declined answering questions touching doctrines. They did not accuse the Orthodox of having departed from the belief of Friends, and were willing to share the property according to numbers. Their contest in this suit was only for their share, and not for the whole.

Upon these pleadings and this testimony, the case came on for a hearing before the late Chief Justice Ewing and Associate Justice Drake, sitting as Masters in Chancery. It was there argued by George Wood, Esq. and Isaac H. Williamson, Esq. on behalf of Hendrickson; and by Gen. Wall and Samuel L. Southard, Esq. on behalf of Decow, defendant. In their opinions read before the Chancellor, both judges concurred in the power of the Court to inquire into the religious doctrines of that Society, in order to settle and direct a trust reposed in that society. On the main question, as to which constituted the real society of Friends, although taking different grounds, they both arrived at the same conclusion; the Chief Justice being of opinion that the Hicksite party had made themselves seceders by their acts; while Chief Justice Drake maintained that they were a new sect, holding doctrines entirely repugnant to those held by the early Friends. In conformity to these opinions, a decree in Chancery was made in favour of the Orthodox claim; and upon which the appeal to the High Court of Errors, just determined, was brought.

The cause on appeal has been argued by Messrs. Wall and Southard, for the appellant, and Wood and Frelinghuysen, for the appellee, in a manner satisfactory to their numerous clients, and eliciting the admiration of the hundreds who heard them. The ingenuity, research, legal profundity, argumentative skill and glowing oratory, which successively intermingled, continually held the ear of the Court in respectful attention, and delighted the numerous auditory, by those who have heard these gentlemen, may be better imagined than described. Mr. Southard closed, and the case was submitted to the Court on the morning of Wednesday last. On Thursday, at 4 o'clock, P. M. the council having maturely considered the weighty question, AFFIRMED the decree of the Court below, by a verdict as follows:

To affirm—Board, of Bergen; Wood, of Morris; Merble, of Sussex; Clark, of Hunterdon; McDowell, of Middlesex; Green, of Somerset; Seeley, (Governor) of Cumberland.

To reverse—Champion, of Burlington; Holmes, of Monmouth; Clawson, of Salem; Townsend, of Cape May.

Each party to pay their own costs.

After the opinion of the Court was delivered, the President made the following communication, viz:

"The Court would most earnestly recommend to the parties interested in the present controversy, to make a speedy and amicable adjustment of all their disputes and difficulties.

We have always regretted to see these religious controversies brought into our Courts of Justice: it has a demoralizing influence on society; is a stumbling block to the unconverted; and a source of great joy and rejoicing to the infidel.

It is therefore the sincere desire of the Court, that all parties concerned will make every effort in their power to effect a speedy compromise of their difficulties, on such just and equitable principles as may properly become those who profess to be influenced by the light within, the Spirit of God operating on sincere and honest hearts."

The decision was listened to in breathless suspense by the crowd assembled, more than one half of which, perhaps, was composed of those considering themselves directly affected by its character.

WESTERN FOREIGN MISSIONARY SOCIETY.

We have received and perused, with much pleasure, the CHRONICLE of this society, for the months of July and August. We have not room for extracts of much length, in our present number, and there are no very short articles. We are not informed to what extent *the Chronicle* is circulated; but we hope the period is not far distant when it will be found in most of the families of the Presbyterian church. This certainly ought to be the case; and if it were, a very important addition would be made to the funds of the society. We are glad to see already, a few items of cash received for the Missionary Chronicle, in the list of contributions—May they be increased a hundred fold.

In the No. before us, or rather the two numbers (for July and August) in one pamphlet, the annual report of the Executive Committee to the Board of Directors, is concluded. The fields of labour mentioned are, CENTRAL AFRICA, HINDOOSTAN, and the AMERICAN INDIANS. It also appears that the Board contemplate a mission to WESTERN ASIA, in responding to the earnest invitation of Mr. Brewer, now in Smyrna, for missions to be sent to the places where the seven Asiatic churches, mentioned in the Apocalypse, once existed—The Chronicle contains communications from the Rev. William D. Smith, and Mr. Joseph Bushnell, (a native Indian) who are engaged in an exploring expedition among the Western Indians, with a view to ascertain the best missionary stations; from several individuals making contributions or collections for the missionary fund; from Mr. Pinney, giving a detailed account of his operations in Africa, and stating the reasons of his return to this country—which appear to have been satisfactory to the directors; from Mr. Reed and Mr. Lowrie, dated at the Island of Madeira, the former the 25th, and the latter the 28th of June. The missionaries, with their wives, left Philadelphia on the 30th of May, and arrived at Madeira on the 24th of June. They were treated by the captain of the vessel in which they sailed with great courtesy and kindness; were "as comfortable as a sea-faring life and the conveniences of the vessel would permit;" "all suffered more or less from sea-sickness, more especially Mrs. Reed and Mrs. Lowrie." They had one storm which lasted for twenty-four hours, and were becalmed for three or four days; had "morning and evening prayers, attended by the officers, and publick worship on the Sabbath, attended by all who could be spared from duty;" and it was hoped the influence of the Missionaries "might be crowned of the Lord for good to their fellow voyagers." The probable stay at Madeira would be 25 or 30 days. They had obtained

lodgings on shore with a pious Methodist, at one dollar per week, when the captain, doctor, and supercargo were paying three dollars per week. The location of the Missionary family was delightful, and favourable to health, "a consideration of some moment in regard to Mrs. Lowrie, whose cough still continued and was discouraging." "We do not, says Mr. Lowrie, by any means regret that we have engaged in this cause, though it were mere affectation to say it costs us no effort. Still our sacrifices and privations are but small when compared with our Saviour's, and with the great object before us. Our prayer is, that the Lord may accept us in this work, and use us as instruments, however humble, in promoting our Saviour's cause. We expect to *labour* while on the earth. The Lord grant us all admission, with all our beloved friends, into that *rest* which remaineth for his people, when our course is ended here below."

The contributions to the Missionary Fund, from June 15th to August 15th, amounted to $1216 91¼ cents.

We are informed that two or three fellow Missionaries of Mr. Pinney, are expected to be ordained in New York, in October next, and shortly after to proceed with him to the African coast.

The prospects of the society appear at present to be favourable. Let all who love our Zion, and feel for the heathen, unite their fervent prayers, with liberal pecuniary contributions, to encourage and sustain this infant effort to engage the Presbyterian church to take a proper part in the sacred work of evangelizing the pagan world, and hastening its conversion to God.

View of Publick Affairs.

EUROPE.

European dates have reached this country so recent as the 8th of August; and the last information received is of considerable importance.

BRITAIN.—The bill which had passed the Lower House of Parliament for the removal of the civil disabilities under which the Jews labour throughout the British dominions, had been rejected by the House of Lords. "There can be no doubt, however," says the Times, "that a bill like this, founded, as it is, upon the soundest principles of pure religion and of enlightened policy, *must* pass even the House of Lords, at no very distant period. In all probability, the next session will not pass over without the Jews being placed on an equality with the rest of his majesty's subjects." Confidence in the existing ministry, which had been a good deal shaken, seemed to be restored. The Slave Emancipation Bill, which had passed the House of Lords, subject to amendments, was again before the Commons; but the clause granting twenty millions sterling, as an indemnity to the slave-holders, had been agreed to; and it was probable that all the amendments proposed by the Lords would be passed by the Commons. The Bills for rechartering the Bank, and renewing the charter of the East India Company, were both under consideration, but no final decision, in regard to them, had taken place in either branch of the Legislature. The *Irish Temporalities Bill*, as it is called, introducing Church Reform in Ireland, and providing for the clergy of the established church, which had passed the Commons, was decisively opposed in the Lords, by Lord Ellenborough and Lord Eldon, the great oracles of law, as well as by several other distinguished noblemen. Lord Wellington did not think the bill provided a perfect remedy of the evils for which it purported to be a cure. "But," he said, "for the present the bill would give the church breathing time, and enable it to continue its beneficial labours for some time longer." He therefore voted for the third reading of the bill, and ultimately for its adoption. It was finally passed by a majority of 54, with amendments—and in these amendments the Commons had concurred. His majesty's approbation is all that is wanted to its becoming a law. Several other bills of some importance, but which we must omit to notice particularly, were under the consideration

of Parliament—A report had been in circulation that it was the intention of the government to send troops to Portugal to support the Queen from any menaced attack on the side of Spain—but the report, at the last dates, was becoming discredited.

FRANCE.—The French Chambers were closed toward the end of the month of June. Considerable anxiety was felt lest the factions hostile to the government should take advantage of the publick festivities, during the anniversary of the *three great days*, to promote disturbance, and if possible to subvert the government, or at least to compel the existing ministry to resign. Ample preparations were made to resist such attempts, but nothing of the kind that was any way formidable, appeared. The Chambers, at their last sittings past a number of laws, not unimportant to France, but of little interest elsewhere. It is conjectured that the Chambers will be dissolved, and a new election take place in the coming October, but this is uncertain, and we think improbable. France, for the present, is tranquil as a nation; but the Liberal party think its tranquillity cannot be permanent.

PORTUGAL.—Authentick information has been received within the last month of the brilliant success of Don Pedro's arms, in contending for the right of his daughter, Donna Maria, to the crown of Portugal, in opposition to Don Miguel, the possessor of that crown *de facto*. It would seem that the conflict must be nearly, if not quite terminated, and that the pretensions of the young Queen will soon be formally recognised, both by Britain and France. The recent events are interesting, not merely to Portugal, but to the whole of Europe. The friends of absolute rule will mourn over them, and the friends of free governments will rejoice, and be encouraged to contend against their oppressors. Spain and Russia, we doubt not, would long since have interfered in favour of Don Miguel, if they had not been restrained by the fear of Britain and France, and will see, in his defeat, a new danger of insurrections in favour of liberty in their own dominions. The German Diet, too, will anticipate, as well as they may, new difficulties, in the execution of their plans for coercing the spirit of liberalism, which has already given them no small trouble and alarm. We shall note in order the late important events which have led to the result we have indicated.

It is stated that three propositions were discussed in Don Pedro's council, viz.

1st. That an army of 4000 men, commanded by the Regent in person, should make a descent on Lisbon—2d. That an army under the command of a General, should proceed to the Algarves, in the hope of being joined by a numerous body of Spanish malcontents and deserters, and thence proceed to Lisbon, while Don Pedro awaited the result at Oporto—and 3d. That the whole army should make a sortie from Oporto against the besieging forces, and if successful march on to Lisbon.

The 2d of these propositions was adopted. On the 21st of June, between three and four thousand Constitutional troops embarked on board steam vessels, accompanied by the ships of war under the command of Admiral Napier, and proceeding down the coast, passed by Lisbon, and effected a landing at Lagos in the province of Algarves, the most southernly part of Portugal. The troops were commanded by Count de Villa Flor, the Duke of Terceira; and they effected their landing without any opposition, the people generally being well affected toward the Constitutional cause. It was foreseen that by this operation the attention of Don Miguel and his generals would be distracted, between two objects widely separated from each other—the distance from Oporto to Lagos being about 250 miles. If a part of Miguel's army should be withdrawn from Oporto, the residue would probably be insufficient to carry on the siege; and if it should not be withdrawn, the probable adhesions to Don Pedro's cause in the Algarves, would make it wear a more formidable aspect. This manœuvre appears to have succeeded even more happily than was anticipated. It drew out the fleet of Don Miguel from the port of Lisbon, in hopes of destroying the vessels that carried and accompanied the troops, and thus brought on a naval action with Don Pedro's fleet, under the command of a British officer possessing both the skill and courage of the far-famed Nelson. In the mean time, Marshal Bourmont, the able commander of the French army that captured Algiers, arrived to take the command of the forces of Miguel; and hoping no doubt that the detachment sent to the Algarves had so weakened the Constitutional army which remained at Oporto, that its defences might be carried by an assault, he determined on that bold and decisive measure. A desperate assault was made, and thrice repeated; but although his troops fought to desperation, and were several times masters of some of the fortified points; yet they were ultimately repulsed and driven back with a great slaughter.

Admiral Napier's official account of his engagement with the fleet of Don Miguel, commences thus—"My Lord—It has pleased God to grant to the squadron of H. M. F. Majesty, a great and glorious victory over the enemy, whom I fell in with on the morning of the 21st inst. [July] off Cape St. Vincent, my squadron having left Lagos Bay the evening before. Theirs consisted of two line of battle ships, two frigates, three corvettes, two brigs, and one xebec; mine of three frigates, one corvette, one brig, and one small schooner." We cannot pretend to give all the details of the action

—Napier's squadron was for a while becalmed, and his gun-boats refused to tow him up to the adverse fleet—Shortly, however, a breeze sprung up, giving him the weather gage of his enemy. His plan was to board the hostile ships, and he effected his purpose fully. He was not disconcerted by a tremendous fire from all the opposing fleet, but ranged his vessel alongside the largest ship, and carried her in five minutes, himself leading his men. He immediately put the captured ship in order under his own officers, and gave chase to the next largest vessel of the enemy which was endeavouring to escape, and soon made her a prize. He speaks in the highest terms of praise of the officers and men of his whole squadron, except those of the steam-boats. The captured vessels were the following—The Rainha, 80 guns and 850 men; Don John, 74 guns, 850 men; Princess Real, 56 guns, 640 men; Faritas, or store ship, 48 guns, 580 men; and Princess Corvette, 24 guns, 320 men. These vessels, with those that captured them, came safely to anchor, the day after the action, in Lagos Bay. The list of the killed and wounded was not made out at the date of the last accounts, but the loss was considerable on both sides. The authorities and populace of the town of Lagos received Admiral Napier with the most enthusiastic joy, and the ladies placed a crown of laurel on his head. He has since been appointed by the Emperor Don Pedro, Vice Admiral of the Portuguese Armada, and created Viscount St. Vincent. The sequel of this victory, and of the expedition under the Duke of Terceira, is thus given in a London paper. The statement is headed, "The following are the official details."

August 2d.—"Despatches have been received from Lisbon, dated the 25th ult., containing the important intelligence of the establishment of the authority of the Queen Douna Maria II. in that capital, where she was proclaimed on the morning of the 24th ult., by the Portuguese themselves, without the aid or interference of a single foreign soldier.

"On the 23d the Duke of Terceira, advancing from St. Ubes, had met and totally routed the force sent from Lisbon against him, under the command of the notorious Telles Jordao, who is said to have been killed in the action. Upon this intelligence in Lisbon, the Duke of Cardoval, and the rest of Don Miguel's ministers, decided on withdrawing from the capital, which they did in the course of the same night, taking with them about 4000 troops and retreating to the north.—The towns people on the following morning (the 24th) finding their oppressors gone, with one consent hoisted the standard of Donna Maria, and proclaimed her Majesty in due form, with every appearance of enthusiasm. Their first step was to open the prisons and liberate the numerous victims of Miguel's tyranny.—About the same time the colours of Villa Flor's army appeared on the opposite heights, and in the afternoon he himself crossed the Tagus, in the midst of salutes and rejoicings, and issued a proclamation in the name of the Queen.

"On the 25th, when the letters were despatched, Lisbon was perfectly tranquil again, and but few excesses had been committed, considering the excitement which must naturally have attended such a crisis, and the wrongs to which so many of the inhabitants had been so long subjected. Napier's fleet, with the Duke of Palmella on board, was then entering the Tagus.

"The news of these events having reached Oporto on the 26th, Don Pedro embarked that night from the Foz, on board a steam boat for Lisbon, leaving to Saldanha the supreme command, both civil and military. Up to the 27th, Marshal Bourmont had not renewed his attack on the town, and, as troops were observed to be passing over to the south bank of the Douro, it was supposed that he was about to raise the siege."

It may be proper to add, that the whole country from Lagos to Lisbon, with the exception of only a few places, readily submitted to the Duke of Terceira, so that his march for the capital was but little interrupted, and such a number of the Miguelite troops joined him, that when he arrived opposite to Lisbon, his army consisted of about 10,000 men. Miguel himself, it is said, was gone to the north.—He will no doubt retire into Spain. It is stated that 5000 prisoners, whom he had incarcerated in Lisbon for political offences, most of them on suspicion, were liberated by the citizens and English residents, as soon as his troops left the city.

If the Miguelite troops who have withdrawn to the North, probably to join those under Marshal Bourmont, shall not, after the junction, continue to resist, it would seem that the war must be terminated. Be that as it may, there is every probability that the tyranny and cruelty of the wretched Usurper is at an end in Portugal; and in this we think every friend of humanity must rejoice. Alas, how much misery and bloodshed has his perjury and wicked ambition occasioned! Of events so important as those we have here narrated, we thought an account, somewhat particular, ought to be left on record in our pages. Other occurrences, less important, we must defer, for want of room, till our next number.

ERRATUM in our last No.

Page 361, at the bottom of the 2d col. in a note, for the concluding words "are contained in the *last* pages," read, "is contained in the *lost* pages."